AN ACCOUNT OF THE Life and Death OF Mr. Philip Henry,

Minister of the GOSPEL, near *Whitchurch* in *Shropshire*.

Who Dyed *June* 24. 1696. in the Sixty fifth Year of his Age.

WITH

Dr. *BATES*'s Dedication

The Second Edition, Corrected and Amended.

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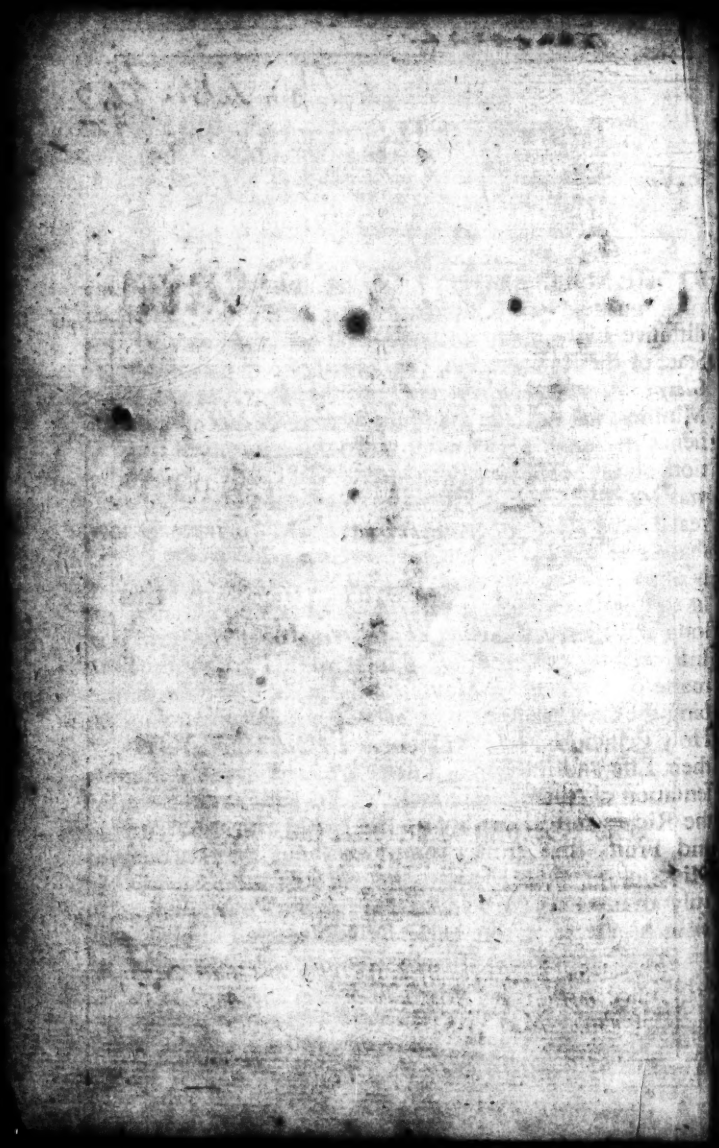

To his much Honoured Friend, *Sir* HENRY ASHURST, *Baronet.*

SIR,

THE Miniſters of the Goſpel are, in the Scripture-Language, *Stars in the right hand of Chriſt*, to ſignifie their diffuſive Light, and beneficial Influences. As in the future State of the Reſurrection, *ſome Stars ſhall differ from others in Glory*; ſo in the preſent State of the Regeneration, ſome Miniſters are diſtinguiſh'd from others, by a brighter Eminence in their Endowments, and a more powerful Emanation of Light in their Preaching. Of this ſelect Number was Mr. *Philip Henry*, in whom there was a Union of thoſe real Excellencies of Parts, Learning, and Divine Graces, that ſignaliz'd him among his Brethren. This does evidently appear in the Narrative of his Life, drawn by one very fit to do it: as having had intire Knowledge of him, by long and intimate Converſation; and having by his Holy Inſtructions, and the Impreſſion of his Example, been made partaker of the ſame ſanctifying Spirit. The deſcribing the external Actions of Saints, without obſerving the Holy Principles and Affections from whence they derived their Life and Purity, is a defective and irregular Repreſentation of them. 'Tis as if an Account were given of the Riches and Fæcundity of the Earth, from the Flowers and Fruits that grow upon it, without conſidering the Mines of precious Metals contain'd in its Boſom. Now only an inward Chriſtian that has felt the Power of Religion in his Heart, can from the Reflection upon himſelf, and his uncounterfeit Experience, diſcover the Operations of Grace in the Breaſts of others.

Mr. *Henry* was dedicated to the Service of Chriſt by his Mother, in his Tender Age. His firſt Love and Deſires,

(when he was capable to make a judicious Choice) were ſet upon God. He entred early into the Miniſtry, and conſecrated all the Powers of his Soul, Underſtanding, Memory, Will and Affections, with his Time and Strength, to the Service of Chriſt. And ſuch was the Grace and Favour of God to him, that he loſt no Days in his Flouriſhing Age, by ſatisfying the voluptuous Appetites; nor in his declining Age by Diſeaſes and Infirmities, but unceſſantly applied himſelf to his ſpiritual Work. He was called to a private place in *Wales*, but his ſhining Worth could not be ſhaded in a Corner. A Confluence of People from other Parts attended on his Miniſtry. Indeed the Word of Truth that dies in the Mouths of the cold and careleſs, (for they are not all Saints that ſerve in the Sanctuary) had Life and Spirit in his Preaching: For it proceeded from a Heart burning with Zeal for the Honour of Chriſt and Salvation of Souls. Accordingly he ſuited his Diſcourſes to the wife and the Weak: and imitated the Prophet, who contracted his Stature to the dead Body of the Widows Son, applying his Mouth to the Mouth of the Child, to inſpire the Breath of Life into him. The poor and deſpiſed were inſtructed by him, with the ſame compaſſionate Love and Diligence as the Rich, notwithſtanding the civil Diſtinction of Perſons, which will ſhortly vaniſh for ever: For he conſidered their Souls were of the ſame precious and immortal Value. In the Adminiſtration of the Lord's Supper, he expreſt the juſt Temperament of Sweetneſs and Severity: with melting Compaſſion he invited all relenting and returning Sinners to come to Chriſt, and receive their Pardon ſealed with his Blood: But he was ſo jealous of the Honour of Chriſt, that he deterr'd by the moſt fearful Conſequences, the rebellious that indulg'd their Luſts, from coming to partake of the Feaſt of the unſpotted Lamb. He was not allur'd by Temporal Advantage (which is the Mark of a Mercenary) to leave the firſt Place, where by the Divine Diſpoſal, he was ſeated.

Whe

When the fatal *Bartholomew*-day came, tho' he had fair Hopes of Preferment, by his Attendance upon the King and Duke of *York*, in their early Age, of which the Remembrance might have been reviv'd; yet he was guided by a ſuperior Spirit, and imitated the Self-denyal of *Moſes* (a Duty little underſtood, and leſs practiſed, by the Earthly-minded) *rather chooſing to ſuffer Affliction with the People of God, than to enjoy the good things of this World.* As the Light of Heaven when the Air is ſtormy and diſturb'd, does not loſe the Rectitude of its Rays: So his enlighten'd Conſcience did not bend in Compliance with the Terms of Conformity, but he obey'd its ſincere Judgment.

After his being expell'd from the Place of his publick Miniſtry, his Deportment was becoming a Son of Peace. He refus'd not Communion with the Church of *England*, in the Ordinances of the Goſpel, ſo far as his Conſcience permitted. Yet he could not deſert the Duty of his Office, to which he was, with ſacred Solemnity ſet apart. He was Faithful to improve Opportunities for ſerving the Intereſt of Souls, notwithſtanding the Severities inflicted on him. And after the reſtoring our Freedom of Preaching, he continued in the Performance of his delightful Work, till Death put a Period to his Labours.

After this Account of him as a Miniſter of Chriſt, I will glance upon his Carriage as a Chriſtian. His Converſation was ſo Holy and regular, ſo free from taint, that he was unaccuſable by his Enemies: they could only object his Nonconformity as a Crime. But his vigilant and tender Conſcience diſcover'd the Spots of Sin in himſelf, which ſo affected his Soul, that he deſir'd Repentance might accompany him to the Gate of Heaven: An excellent Teſtimony of Humility, the inſeparable Character of a Saint. His Love to God was Supreme, which was declared by his choſen Hours of Communion with him every Day. The Union of Affections, is naturally productive of Union in Converſation. Accordingly our Saviour promiſes, *He that loveth*

loveth me ſhall be loved of my Father; and I will love him, and will manifeſt my ſelf to him: And he repeats the Promiſe, *If a man love me he will keep my Words: and my Father will love him, and we will come to him, and make our abode with him.* To his ſpecial and ſingular Love to God, was joined a univerſal Love to Men: He did good to all according to his Ability. His forgiving of Injuries, that rare and difficult Duty was eminently conſpicuous in the ſharpeſt Provocations. When he could not excuſe the Offence, he would pardon the Offender, and ſtrive to imitate the perfect Model of Charity expreſt in our ſuffering Saviour: who in the Extremity of his Sufferings, when reſentments are moſt quick and ſenſible, pray'd for his cruel Perſecutors. His filial Truſt in God was correſpondent to God's Fatherly Providence to him. This was his Support in times of Tryal, and maintain'd an equal Temper in his Mind, and Tenor in his Converſation. In ſhort, he led a Life of Evangelical Perfection, moſt worthy to be honourably preſerved in the Memory of future Times. The following Narrative of it, if read with an obſerving Eye, how inſtructive and affecting will it be to Miniſters, and apt to transform them into his Likeneſs?

Thus, Sir, I have given a ſhort View of the Life of that Man for whom you had ſuch a high Veneration and dear Love. It argues a clearer Spirit and a Diviner Temper than is uſual in Perſons of conſpicuous Quality, when Holineſs is ſo deſpicably mean in the Eſteem of carnal Men, to value it above all Titles and Treaſures, and the periſhing Pride of this World. I am perſwaded it will be very pleaſing to you, that your Name and excellent Mr. *Henry's*, are join'd in the ſame Papers. I am,

SIR,

Your very Humble and Faithful Servant,

William Bates.

A PREFACE TO THE READER.

THAT *which we aim at in this* Undertaking, *and which we would set before us, at our Entrance upon it is, not so much to embalm the* Memory *of this good Man (though that also is* Blessed*) as to exhibit to the World a Pattern of that* Primitive Christianity, *which all that knew him well, observed to be exemplified in him, while he lived; and when they saw* the end of his Conversation, *as it were with one Consent,* desir'd *a publick and lasting* Account *of, or rather* demanded *it, as a just* Debt *owing to the World, by those into whose Hands his Papers came, as judging such an* Account *likely to conduce much to the Glory of God's Grace, and to the Edification of many, especially of those that were acquainted with him. He was one whom the Divine Providence did not call out (as neither did his own Inclination lead him) to any very* publick *Scene of Action: He was none of the* forward *Men of the Age, that make themselves talked of: The World scarce knew that there was such a Man in it. But in his low and narrow Sphere he was a* burning *and* shining *Light, and therefore we think his pious Example is the more adapted to* general Use, *especially consisting not in the* Extasies *and* Raptures *of Zeal and Devotion, which are looked upon rather as* admirable *than* imitable: *But in the long Series of an even, regular, prudent and well-order'd Conversation, which he had in the World, and in the ordinary business of it, with* Simplicity *and* Godly Sincerity; *not with* fleshly Wisdom, *but* by the Grace of God. *It hath been said, that quiet and peaceable Reigns, though they are the best to live in, yet they are the worst to write of, as yielding least Variety of Matter for the*

Hiſtorians Pen to work upon: But a quiet *and* peaceable Life in all Godlineſs and Honeſty, *being the Sum and Subſtance of practical Chriſtianity, the recommending of the Example of ſuch a Life, in the common and familiar Inſtances of it; together with the kind and gracious Providences of God attending it, may be, if not as diverting to the* curious, *yet every whit as uſeful and inſtructive to the* pious *Readers. If any ſuggeſt, that the Deſign of this Attempt is to credit and advance a Party, let them know, that Mr.* Henry *was a Man of no Party, but true* Catholick Chriſtianity *(not debauch'd by Bigottry, nor leaven'd by any private Opinions or Intereſts) was his very Temper and Genius. According to the excellent and Royal Laws of this Holy Religion, his Life was led with a ſtrict and conſcientious Adherence to Truth and Equity; a great Tenderneſs and Inoffenſiveneſs to all Mankind; and a mighty Tincture of ſincere Piety and Devotedneſs to God: and according to thoſe Sacred Rules we ſhall endeavour in Juſtice to him, as well as to our Reader, to repreſent him in the following Account; and if any thing ſhould drop from our Pen, which might juſtly give offence to any, (which we promiſe induſtriouſly to avoid) we deſire it may be looked upon as a falſe ſtroke; and ſo far not truly repreſenting him, who was ſo* Blameleſs and Harmleſs, and without Rebuke. *Much of our Materials for this Structure we have out of his own Papers, (eſpecially his Diary) for by them his Picture may be drawn neareſt to the Life, and from thence we may take the trueſt Idea of him, and of the Spirit he was of. Theſe Notes being intended for his own private Uſe in the Review, and never Communicated to any Perſon whatſoever; and appearing here (as they ought to do) in their own native Dreſs, the candid Reader will excuſe it, if ſometimes the Expreſſions ſhould ſeem abrupt, they are the genuin, unforced, and unſtudied Breathings of a gracious Soul; and we hope will be rather the more acceptable to thoſe, who through Grace, are conſcious to themſelves of the ſame devout and pious Motions; for as in Water,* Face anſwers to Face, *ſo doth one ſanctified and renewed Soul to another; And (as* Mr. Baxter *obſerves in his Preface to Mr.* Clark's *Lives)* God's Graces are much the ſame in all his Holy Ones; *and therefore we muſt not* think that ſuch Inſtances as theſe, are extraordinary Rarities; *but* God hath in wonderful Mercy rais'd up many, by whoſe Graces even this Earth is perfumed and enlightned. *But if* one Star *be allowed to* differ *from* another *Star* in Glory; *perhaps our Reader will ſay, when he hath gone through the following Account, that* Mr. Henry *may be ranked among thoſe of the* Firſt Magnitude.

AN

AN ACCOUNT OF THE LIFE and DEATH OF Mr. PHILIP HENRY, &c.

CHAP. I.

Mr. Philip Henry's *Birth, Parentage, early Piety, and Education at School.*

HE was born at *White-hall*, in *Westminster*, on *Wednesday*, *August* 24. 1631. being *Bartholomew-day*. I find usually in his Diary, some pious Remark or other upon the Annual Return of his *Birth-day*: As in one Year he Notes, that the Scripture mentions but two who observed their *Birth-day* with Feasting and Joy, and they were neither of them Copies to be written after: *viz. Pharaoh*, *Gen.* 40. 20. and *Herod*, *Mat.* 14. 6. *But* (saith he) *I rather observe it as a Day of Mourning and Humiliation, because shapen in Iniquity, and conceived in Sin.* And when he had compleated the Thirtieth Year of his Age, he noted this, *So old, and no older*, Alexander *was, when he had conquered the great World, but* (saith he) *I have not yet subdued the little World, my self.* At his Thirty third Year he hath this Humble Reflection; *A long time lived to small purpose, What shall I do to redeem it?* And at another, *I may Mourn as* Cæsar *did when he reflected upon* Alexander's *early Atchievements, that others, younger than I am, have done much more than I have done for God, the God of my Life.* And (to mention no more) when he had lived Forty two Years, he thus writes; *I would be loth to live it over again, least instead of making it better, I should make it worse, and besides, every Year and Day spent on Earth is lost*

in

in Heaven. This laſt Note minds me of a Paſſage I have heard him tell of a Friend of his, who being grown into Years, was asked how old he was, and anſwer'd, *On the wrong ſide of Fifty: Which* (ſaid Mr. *Henry*) *he ſhould not have ſaid*; for if he was going to Heaven, it was *the right ſide of Fifty.*

He always kept a *Will* by him ready made, and it was his Cuſtom yearly, upon the return of his *Birth-day*, to review, and (if occaſion were) to renew and alter it: For it is good to do that at a ſet time, which it is very good to do at ſome time. The laſt Will he made bears Date, *The 24th Day of* Auguſt, 1695. *being the Day of the Year on which I was born*, 1631. *and alſo the Day of the Year on which by Law I died, as did alſo near Two thouſand Faithful Miniſters of Jeſus Chriſt*, 1662. alluding to that Clauſe in the Act of Uniformity, which diſpoſeth of the Places and Benefices of Miniſters not Conforming, *as if they were naturally dead.*

His Father's Name was *John Henry*, the Son of *Henry Williams* of *Brittons Ferry*, betwixt *Neath* and *Swanſey* in *Glamorganſhire*. According to the old Welſh Cuſtom (ſome ſay conformable to that of the ancient *Hebrews*, but now almoſt in all Places laid aſide) the Fathers Chriſtian Name was the Son's Sirname. He had left his native Country, and his Father's Houſe very Young, unprovided for by his Relations; but it pleaſed God to bleſs his Ingenuity and Induſtry, with a conſiderable Income afterwards, which enabled him to live comfortably himſelf, to bring up his Children well, and to be kind to many of his Relations; but Publick Events making againſt him at his latter End, when he died he left little behind him for his Children, but God graciouſly took care of them. Providence brought this Mr. *John Henry*, when he was young, to be the Earl of *Pembrook*'s Gentleman, whom he ſerved many Years: The Earl coming to be Lord Chamberlain, preferred him to be the King's Servant: He was firſt made Keeper of the Orchard at *White-hall*, and afterwards Page of the *Back Stairs* to the King's Second Son, *James* Duke of *York*, which place obliged him to a Perſonal Attendance upon the Duke in his Chamber. He liv'd and dy'd a Courtier, a hearty Mourner for his Royal Maſter King *Charles* the Firſt, whom he did not long ſurvive. He continued, during all the War-time, in his Houſe at *White-hall*, though the Profits of his Places ceaſed. The King paſſing by his Door, under a Guard, to take Water, when he was going to *Weſtminſter*, to that which they call'd his Tryal, enquir'd for his old Servant, Mr. *John Henry*, who was ready to pay his due Reſpects to him, and pray'd God to *Bleſs his Majeſty*, and to *Deliver*

him

him out of the Hands of his Enemies, for which the Guard had like to have been rough upon him.

His Mother was Mrs. *Magdalen Rochdale*, of the Parish of St. *Martins-in-the-Fields*, in *Westminster*. She was a vertuous pious Gentlewoman, and one that fear'd *God above many*: She was altogether dead to the Vanities and Pleasures of the Court, though she liv'd in the midst of them. She look'd well to the Ways of her Houshold; pray'd with them daily, catechized her Children, and taught them the good Knowledge of the Lord betimes. I have heard him speak of his learning Mr. *Perkins* his Six Principles, when he was very young; and he often mentioned, with Thankfulness to God, his great Happiness in having such a Mother, who was to him as *Lois* and *Eunice* were to *Timothy*, acquainting him with the Scriptures from his Childhood, and there appearing in him early Inclinations both to Learning and Piety, she devoted him in his tender Years to the Service of God, in the Work of the Ministry. She dyed of a Consumption, *March* 6. 1645. leaving behind her only this Son and Five Daughters. A little before she dyed, she had this Saying, *My Head is in Heaven, and my Heart is in Heaven, it is but one step more, and I shall be there too.*

His Susceptors in Baptism were *Philip* Earl of *Pembroke* (who gave him his Name, and was kind to him as long as he lived, as was also his Son *Philip* after him) *James* Earl of *Carlisle*, and the Countess of *Salisbury*.

Prince *Charles* and the Duke of *York* being somewhat near of an Age to him, he was in his Childhood very much an Attendant upon them in their Play, and they were often with him at his Father's House, and were wont to tell him what Preferment he should have at Court, as soon as he was fit for it. He kept a Book to his Dying Day, which the Duke of *York* gave him; and I have heard him bewail the Loss of Two curious Pictures, which he gave him likewise. Archbishop *Laud* took a particular Kindness to him when he was a Child, because he would be very Officious to attend at the Water-Gate (which was part of his Father's Charge in *White-hall*) to let the Archbishop through when he came late from Council, to cross the Water to *Lambeth*.

These Circumstances of his Childhood he would sometimes speak of among his Friends, not as glorying in them, but taking Occasion from thence to bless God for his Deliverance from the Snares of the Court, in the midst of which it is so very hard to maintain a good Conscience and the Power of Religion, that it hath been said (though

blessed

bleſſed be God, it is not a Rule without Exception) *Exeat ex aulâ qui velit eſſe pius.* The breaking up and ſcattering of the Court, by the Calamities of 1641. as it daſhed the Expectations of his Court-preferments, ſo it prevented the Danger of Court-Entanglements: And though it was not, like *Moſes's*, a Choice of his own, when *come to Years*, to quit the Court; yet when he was come to Years, he always expreſſed a great Satisfaction in his Removal from it, and bleſſed God, who *choſe his Inheritance* ſo much better for him.

Yet it may not be improper to obſerve here what was obvious, as well as amiable to all who convers'd with him; *viz.* that he had the moſt ſweet and obliging Air of Courteſy and Civility that could be; which ſome attributed in part to his early *Education at Court.* His Meen and Carriage was always ſo very decent and reſpectful, that it could not but win the Hearts of all he had to do with. Never was any Man further from that *Rudeneſs* and *Moroſeneſs* which ſome Scholars, and too many that profeſs Religion, either wilfully affect, or carelefly allow themſelves in, ſometimes to the Reproach of their Profeſſion. 'Tis one of the Laws of our holy Religion, exemplifi'd in the Converſation of this good Man, to *Honour all Men.* Sanctify'd Civility is a great Ornament to Chriſtianity. It was a Saying he often us'd, *Religion doth not destroy good Manners*; and yet he was very far from any thing of Vanity in Apparel, or Formality of Complement in Addreſs; but his Converſation was all *natural* and *eaſie* to himſelf and others, and nothing appear'd in him, which even a ſevere Critick could juſtly call *Affected.* This Temper of his tended very much to the adorning of the Doctrine of God our Saviour; and the general Tranſcript of ſuch an excellent Copy, would do much towards the healing of thoſe Wounds which Religion hath received in the Houſe of her Friends by the contrary. But to return to his Story.—

The firſt Latin School he went to was at *St. Martin's* Church, under the teaching of one Mr. *Bonner.* Afterwards he was removed to *Batterſey*, where one Mr. *Wells* was his School-maſter. The grateful mention which in ſome of his Papers he makes of theſe that were the Guides and Inſtructors of his Childhood and Youth, brings to mind that French Proverb to this purpoſe: *To Father, Teacher, and God All-ſufficient, none can render equivalent.*

But in the Year 1643. when he was about Twelve Years old, he was admitted into *Weſtminſter-School*, in the Fourth Form, under Mr. *Thomas Vincent*, then Uſher, whom he would often ſpeak of, as a moſt able diligent School-maſter; and one who grieved ſo much at the Dulneſs and Non-proficiency of any of his Scholars, that falling

falling into a Consumption, I have heard Mr. *Henry* say of him, That he even *killed himself with false Latin.*

A while after he was taken into the Upper School, under Mr. *Richard Busby* (afterwards Dr. *Busby*) and in *October*, 1645. he was admitted King's Scholar, and was first of the Election, partly by his own Merit, and partly by the Interest of the Earl of *Pembroke*.

Here he profited greatly in School-Learning, and all his Days retained his Improvements therein to Admiration. When he was in Years, he would readily in Discourse quote Passages out of the Classick Authors that were not common, and had them *ad ungviem*, and yet rarely us'd any such things in his Preaching, (though sometimes, if very apposite, he inserted them in his Notes.) He was very ready and exact in the Greek Accents, the Quantities of Words, and all the several Kinds of Latin Verse; and often prest it upon young Scholars, in the midst of their University-Learning, not to forget their School-Authors.

Here and before, his usual Recreation at vacant times was, either reading the Printed Accounts of Publick Occurrences, or attending the Courts at *Westminster-hall*, to hear the Tryals and Arguments there, which I have heard him say, he hath often done to the Loss of his Dinner, and oftner of his Play.

But *Paulo majora canamus*---- Soon after those unhappy Wars begun, there was a daily Morning-Lecture set up at the *Abby-Church*, between Six and Eight of the Clock, and Preached by Seven worthy Members of the Assembly of Divines in Course, *viz.* Mr. *Marshal*, Mr. *Palmer*, Mr. *Herle*, Dr. *Staunton*, Mr. *Nye*, Mr. *Whitaker*, and Mr. *Hill*. It was the Request of his pious Mother to Mr. *Busby*, that he would give her Son leave to attend that Lecture daily, which he did, not abating any thing of his School-Exercise, in which he kept pace with the rest; but only dispensing with his Absence for that Hour: And the Lord was pleased to make good Impressions on his Mind by the Sermons he heard there. His Mother also took him with her every *Thursday* to Mr. *Case*'s Lecture at St. *Martins*. On the Lord's Days he sat under the powerful Ministry of Mr. *Stephen Marshal* in the Morning, at *New-Chappel*; in the Afternoon at St. *Margaret's Westminster* (which was their Parish Church): In the former Place Mr. *Marshal* preached long from *Phil.* 2. 5, 6, &c. in the latter from *Joh.* 8. 36. of our Freedom by Christ. This Minister, and this Ministry, he would to his last speak of with great Respect, and Thankfulness to God, as that by which he was, through Grace, in the beginning of his Days begotten again to a lively Hope. I have heard

heard him ſpeak of it, as the Saying of ſome wiſe Men at that time That if all the Presbyterians had been like Mr. *Stephen Marſhal*, and all the Independents like Mr. *Jeremiah Burroughs*, and all the Epiſcopal Men like Archbiſhop *Uſher*, the Breaches of the Church would ſoon have been heal'd. He alſo attended conſtantly upon the Monthly Faſts at St. *Margarets*, where the beſt and ableſt Miniſters of *England* Preached before the then Houſe of Commons; and the Service of the Day was carried on with great Strictneſs and Solemnity, from Eight in the Morning till Four in the Evening. It was his conſtant Practice, from Eleven or Twelve Years old, to write (as he could) all the Sermons he heard, which he kept very carefully, tranſcribed many of them fair over after, and notwithſtanding his many Removes they are yet forth-coming.

At theſe monthly Faſts (as he himſelf hath recorded it) he had often ſweet Meltings of Soul in Prayer, and Confeſſion of Sin, (particularly once with ſpecial Remark, when Mr. *William Bridg* of *Yarmouth* prayed) and many warm and lively Truths came home to his Heart, and he daily increaſed in that Wiſdom and Knowledge which is to Salvation. Read his Reflections upon this, which he wrote many Years after: 'If ever any Child (ſaith he) ſuch as I then was, 'between the Tenth and Fifteenth Years of my Age, enjoy'd Line 'upon Line, Precept upon Precept, I did. And was it in vain? I 'truſt not altogether in vain. My Soul rejoiceth and is glad at the 'Remembrance of it; the Word diſtilled as the Dew, and dropt as 'the Rain: I lov'd it, and lov'd the Meſſengers of it, their very 'Feet were beautiful to me. And, Lord, what a Mercy was it, 'that at a time when the poor Countries were laid waſte, when the 'noiſe of Drums and Trumpets, and the clattering of Arms was heard 'there, and the Way to *Sion* mourn'd, that then my Lot ſhould be 'where there was Peace and Quietneſs, where the Voice of the Tur'tle was heard, and there was great plenty of Goſpel-Opportunities! 'Bleſs the Lord, O my Soul, as long as I live, I will bleſs the Lord, 'I will praiſe my God while I have my Being. Had it been only 'the Reſtraint that it laid upon me, whereby I was kept from the 'common Sins of other Children and Youths; ſuch as Curſing, 'Swearing, Sabbath-breaking, and the like; I were bound to be ve'ry thankful: But that it prevailed through Grace effectually to bring 'me to God, How much am I indebted, and what ſhall I render!

Thus you ſee how the Dews of Heaven ſoftened his Heart by Degrees,— From theſe early Experiences of his own.

1. He

1. He would blame those who laid so much Stress on Peoples knowing the exact time of their Conversion, which he thought was with many not possible to do. Who can so soon be aware of the Day-break, or of the springing up of the Seed Sown? The Work of Grace is better known in its Effects than in its Causes.

He would sometimes illustrate this by that Saying of the blind Man to the Pharisees. who were so critical in examining the Recovery of his Sight: This and t'other I know not concerning it, but *This one thing I know, that whereas I was blind, now I see*; *Joh.* 9. 25.

2. He would bear his Testimony to the Comfort and benefit of early Piety, and recommend it to all young People, as a good thing to bear the Yoke of the Lord Jesus in Youth. He would often Witness against that wicked Proverb, *A young Saint, an old Devil*, and would have it said rather, *A young Saint, an old Angel*. He observ'd it concerning *Obadiah* (and he was a Courtier) that he *feared the Lord from his Youth*, 1 *King.* 18. 12. and it is said of him v. 3. that he *feared the Lord greatly*. Those that would come to fear God *greatly*, must learn to fear him *from their Youth*. No Man did his Duty so *naturally* as *Timothy* did (*Phil.* 2. 20.) who from a Child knew the Holy Scriptures: He would sometimes apply to this that common Saying, *He that would Thrive, must rise at Five*; and in dealing with young People, how earnestly would he press this upon them. I tell you, *You cannot begin too soon to be Religious, but you may put it off too long*, *Manna* must be gathered early, and he that *is the first*, must have *the first*. He often inculcated *Eccl.* 12. 1. *Remember thy Creator in the Days of thy Youth*, or, as in the Original, *the Days of thy Choice*: Thy choice Days, and thy chusing Days.

I remember a Passage of his in a Lecture Sermon, in the Year 1674. which much affected many; he was preaching on that Text, *Matt.* 11. 30. *My Yoke is easie*; and after many things insisted upon, to prove the Yoke of Christ an easie Yoke, he at last appealed to the *Experiences* of all that had drawn in that Yoke. *Call now if there be any that will answer you, and to which of the Saints will you turn?* turn to which you will, and they will all agree that they have found *Wisdoms ways Pleasantness*, and Christ's *Commandments not grievous*: and (saith he) *I will here witness for one, who through Grace have in some poor measure been drawing in this Yoke, now above Thirty Years, and I have found it an easy Yoke, and like my Choice too well to change.*

3. He would also recommend it to the care of Parents, to bring their Children betimes to Publick Ordinances. He would say, that they are capable sooner than we are aware, of receiving Good by them.

them. The Scripture takes notice more than once of the *little ones* in the ſolemn Aſſemblies of the Faithful, *Deut.*29.11. *Ezra* 10.1. *Acts* 21. 5. If we lay our Children by the Pool-ſide, who knows but the Bleſſed Spirit may help them in, and heal them. He us'd to apply that Scripture to this, *Cant.* 1. 8. Thoſe that would have Communion with Chriſt, muſt not only go forth by the *Footſteps of the Flock*, themſelves, but *feed their Kids too*; their Children or other young ones that are under their Charge, *beſide the Shepherd's Tents.*

4. He would alſo recommend to young People the Practice of writing Sermons. He himſelf did it, not only when he was young, but continued it conſtantly till within a few Years before he dyed, when the decay of his Sight obliging him to the Uſe of Spectacles, made Writing not ſo ready to him as it had been. He never wrote Short-hand, but had an excellent Art of taking the Subſtance of a Sermon in a very plain and legible Hand, and with a great deal of eaſe. And the Sermons he wrote he kept by him, in ſuch Method and Order, that by the help of Indexes, which he made to them, he could readily turn almoſt to any Sermon that ever he heard, where he noted the Preacher, Place, and Time; and this he call'd *Hearing for the Time to come.* He recommended this Practice to others, as a means to engage their Attention in Hearing, and to prevent Drowſineſs, and to help their Memories after Hearing, when they come either to meditate upon what they have heard themſelves, or to communicate it to others; and many have had reaſon to bleſs God for his Advice and Inſtruction herein: He would adviſe People ſometimes to look over the Sermon-Notes that they had written, as a ready way to revive the good Impreſſions of the Truths they had heard, and would blame thoſe who made Waſte-paper of them; for (ſaith he) *the day is coming when you will either thank God for them, or heartily wiſh you had never written them.*

But it is time we return to *Weſtminſter-School*, where, having begun to learn Chriſt, we left him in the Succesful Purſuit of other Learning, under the Eye and Care of that great Maſter Dr. *Buſby*; who, on the Account of his Pregnancy and Diligence, took a particular Kindneſs to him, call'd him his *Child*, and would ſometimes tell him he ſhould be his Heir; and there was no Love loſt betwixt them. Dr. *Busby* was noted for a very ſevere School-Maſter, eſpecially in the beginning of his time. But Mr. *Henry* would ſay ſometimes, that as in ſo great a School there was need of a *ſtrict Diſcipline*, ſo for his own part, of the Four Years he was in the School, he never felt the Weight of his Hand but once, and then (ſaith he in ſome

ſome of the Remarks of his Youth which he wrote long after) I deſerv'd it: For being *Monitor* of the Chamber, and according to the Duty of his Place, being ſent out to ſeek one that play'd Truant; he found him out where he had hid himſelf, and at his earneſt Requeſt promiſed to make an Excuſe for him, and to ſay he could not find him; wich (ſaith he, in a penitential Reflection upon it afterwards) *I wickedly did.* Next Morning the Truant coming under Examination, and being ask'd whether he ſaw the Monitor, ſaid, *Yes, he did*; at which Dr. *Busby* was much ſurprized, and turned his Eye upon the Monitor, with this Word, τί σὺ τέκνον; (*What thou my Son!*) and gave him Correction, and appointed him to make a penitential Copy of Latin Verſes, which when he brought he gave him Six Pence, and received him into his Favour again.

Among the Mercies of God to him in his Youth (and he would ſay 'twere well if Parents would keep an Account of thoſe for their Children, till they come to be capable of doing it for themſelves, and then to ſet them upon the doing of it) he hath recorded a remarkable Deliverance he had here at *Weſtminſter-School*, which was this: It was cuſtomary there among the ſtudious Boys, for One or Two or more, to ſet up the former part of the Night at Study, and when they went to Bed, about Midnight, to call others; and they others, at Two or Three a Clock, as they deſired: His Requeſt was to be call'd at Twelve, and being awaked, deſired his Candle might be lighted, which ſtuck to the Bed's Head; but he dropt aſleep again, and the Candle fell, and burnt part of the Bed and Bolſter, e're he awaked; but through God's good Providence, ſeaſonable Help came in, the Fire ſoon quenched, and he received no Harm. This gave him Occaſion long after to ſay, *It is of the Lord's Mercies that we are not conſumed.*

When he was at *Weſtminſter-School* he was employed by Dr. *Busby*, as ſome others of the moſt ingenious and induſtrious of his Scholars were, in their reading of the Greek Authors, to collect, by his Direction, ſome Materials for that excellent Greek-Grammer, which the Doctor afterwards publiſh'd.

But be the School never ſo agreeable, Youth is deſirous to commence Man by a removal from it: This Step he took in the Sixteenth Year of his Age. It was the ancient Cuſtom of *Weſtminſter-School*, that all the King's Scholars who ſtood *Candidates* for an Election to the Univerſity, were to receive the Lord's Supper the *Eaſter* before, which he did with the reſt, in St. *Margaret's-Church*, at *Eaſter*, 1647. and he would often ſpeak of the great Pains which Dr. *Busby*

took with his Scholars, that were to approach to that ſolemn Ordinance, for ſeveral Weeks before at ſtated times; with what Skill and Seriouſneſs of Application, and manifeſt Concern for their Souls, he opened to them the Nature of the Ordinance, and of the Work they had to do in it; and inſtructed them what was to be done in Preparation for it; and this he made a Buſineſs of, appointing them their Religious Exerciſes inſtead of their School Exerciſes. What Succeſs this had, through the Grace of God, upon young Mr. *Henry* (to whom the Doctor had a particular regard) read from his own Hand. 'There had been Treaties (ſaith he) before, between my 'Soul and Jeſus Chriſt, with ſome weak overtures towards him; 'but then, then I think it was that the Match was made, the Knot 'tied: Then I ſet my ſelf in the Strength of Divine Grace, about 'the great Work of Self-Examination, in order to Repentance; and 'then I repented; that is, ſolemnly and ſeriouſly, with ſome poor 'Meltings of Soul; I confeſſed my Sins before God, original and 'actual, judging and condemning my ſelf for them, and caſting 'away from me all my Tranſgreſſions, receiving Chriſt Jeſus the 'Lord, as the Lord my Righteouſneſs, and devoting and dedicating 'my whole ſelf abſolutely and unreſervedly to his Fear and Service. 'After which, coming to the Ordinance, there, there I received him 'indeed, and he became mine, I ſay mine. Bleſs the Lord, O my 'Soul.

Dr. *Busby*'s Agency, under God, in this bleſſed Work, he makes a very grateful mention of, in divers of his Papers: *The Lord recompenſe it* (ſaith he) *a Thouſand Fold, into his Boſom.*

I have heard him tell how much he ſurpriz'd the Doctor, the firſt time he waited upon him after he was turn'd out by the Act of Uniformity: For when the Doctor asked him, *Pr'ythee (Child) what made thee a Nonconformiſt? Truly Sir*, ſaith Mr. *Henry, you made me one*; for you taught me thoſe things that hindred me from conforming.

'Encouraged by this Experience, I have my ſelf (ſaith he in one of 'his Papers) taken like Pains with divers others at their firſt Admiſ'ſion to the Lord's Table, and have, through Grace, ſeen the com'fortable Fruits of it, both in mine own Children, and others. To 'God be Glory.

Mr. *Jeremy Dyke*'s Book of the Sacrament, I have heard him ſay, was of great Uſe to him at that time, in his Preparation for that Ordinance.

Thus was this great Concern happily ſettled before his launching out into the World, which through Grace he had all his Days more

or

or leſs the Comfort of, in an even Serenity of Mind, and a peaceful Expectation of the Glory to be revealed.

May 17. 1647. he was choſen from *Weſtminſter-School* to *Chriſt-Church* in *Oxford*, *jure loci*, with Four others, of which he had the ſecond Place. At his Election he was very much countenanced and ſmiled upon by his God-father the Earl of *Pembroke*, who was one of the Electors.

CHAP. II.

His Years ſpent at Oxford.

THough he was choſen to the Univerſity in *May*, yet being then young under Sixteen, and in love with his School-Learning, he made no great haſte thither. 'Twas in *December* following, 1647. that he removed to *Oxford*. Some merciful Providences in his Journey (he being a young Traveller) affected him much, and he us'd to ſpeak of them, with a ſence of God's Goodneſs to him in them; according to the Impreſſions then made by them; and he hath recorded them with this thankful Note. *That there may be a great Mercy in a ſmall Matter*; as the Care that was taken of him by Strangers, when he fainted and was ſick in his Inn the firſt Night, and his caſual meeting with Mr. *Anneſly*, Son to the Viſcount *Valentia* (who was choſen from *Weſtminſter-School*, at the ſame time that he was) when his other Company, going another way, had left him alone, and utterly at a loſs what to do. Thus the ſenſible Remembrance of old Mercies may anſwer the Intention of new ones, which is to engage our Obedience to God, and to encourage our Dependance on him.

Being come to *Oxford*, he was immediately entred Commoner of *Chriſt-Church*, where Dr. *Samuel Fell* was then Dean; the Tutor aſſigned to him and the reſt of that Election was Mr. *Underwood*, a very learned ingenious Gentleman.

His Godfather, the Earl of *Pembroke*, had given him Ten Pounds to buy him a Gown, to pay his Fees, and to ſet out with. This in his Papers he puts a remark upon, as a *ſeaſonable Mercy* in regard of ſome Straits, which Providence, by the Calamity of the Times, had brought his Father to. God had taught him from his Youth that excellent Principle, which he adher'd to all his Days, that *Every Creature is that to us, and no more, than God makes it to be*; and there-

fore while *many ſeek the Rulers Favour*, and ſo expect to *make their Fortunes*, as they call it, ſeeing *every Man's Judgment proceedeth from the Lord*; it is our Wiſdom to ſeek his Favour, who is the Ruler of Rulers, and that is an effectual way to make ſure our Happineſs.

To the proper Studies of this place he now vigorouſly addreſs'd himſelf; but ſtill retaining a great Kindneſs for the Claſſick Authors, and the more polite Exerciſes he lov'd ſo well at *Weſtminſter-School*.

He was admitted Student of *Chriſt-Church*, *March* 24. 164⅞. by Dr. *Henry Hammond*, that great Man, then Sub-Dean, who call'd him his God-Brother, the Earl of *Pembroke* being his Godfather alſo, and Prince *Henry* the other, who gave him his Name.

The Viſitation of the Univerſity by the *Parliament* happen'd to be in the very next Month after. *Oxford* had been for a good while in the Hands of the Parliament, and no Change made; but now the Earl of *Pembroke*, and ſeveral others thereunto appointed, came hither to ſettle things upon a new Bottom. The Account Mr. *Henry* in his Papers gives of this Affair, is to this Purpoſe. The ſole Queſtion which the *Viſitors* propos'd to each Perſon, high and low, in every College, that had any Place of Profit, was this, *Will you ſubmit to the Power of the Parliament in this preſent Viſitation?* to which all were to give in their Anſwer in Writing, and accordingly were either diſplaced or continued. Some cheerfully complied, others abſolutely refuſed (among whom he would ſometimes tell of one that was but of his ſtanding, who gave in this bold Anſwer, *I neither can, nor will ſubmit to the Power of the Parliament in this preſent Viſitation*; *I ſay I cannot*, *I ſay I will not*, J. C.) others anſwer'd doubtfully, pleading Youth and Ignorance in ſuch Matters. Mr. *Henry*'s Anſwer was, *I ſubmit to the Power of the Parliament in the preſent Viſitation, as far as I may with a ſafe Conſcience and without Perjury.* His Reaſon for the laſt Salvo, was, becauſe he had taken the Oaths of Allegiance and Supremacy a little before, at his Admiſſion; which he was (according to the Character of the Good Man, that *he fears an Oath*) very jealous of doing any thing to contradict or infringe; which hath made him ſometimes ſignifie ſome diſlike of that Practice of Adminiſtring Oaths to ſuch as were ſcarce paſt Children, who could hardly be ſuppoſed to take them with *Judgment*, as Oaths ſhould be taken. However, this Anſwer of his ſatisfied; and by the Favour of the Earl of *Pembroke* he was continued in his Students Place. But great Alterations were made in that, as well as in other Colleges, very much (no queſtion) to the Hinderance and Diſcouragement of young Scholars, who came thither to get Learning, not to judge of the Rights of Government.

vernment. Dr. *Samuel Fell*, the Dean, was removed, and Dr. *Edward Reynolds*, afterwards Biſhop of *Norwych*, was put in his room; Dr. *Hammond* and all the Canons, except Dr. *Wall*, were diſplaced, and Mr. *Wilkinſon*, Mr. *Pocock*, and others of the Parliaments Friends were prefer'd to their Places. His thoughts of this in the Reflection long after, was, that milder Methods might have done better, and would have been a firmer Eſtabliſhment to the new Intereſt; but conſidering that many of thoſe who were put out (being in Expectation of a ſudden Change, which came not of many Years after) were exaſperating in their Carriage towards the Viſitors; and that the Parliament (who at this time rode Maſters) had many of their own Friends ready for Univerſity-Preferments, (which *Oxford* having been from the beginning a Garriſon for the King, they had been long kept out of) and theſe they were concerned to oblige, it was not ſtrange if they took ſuch ſtrict Methods. And yet nothing being requir'd but a bare *Submiſſion*, which might be interpreted but as crying *Quarter*, he thought withal, that it could not be ſaid the Terms were hard, eſpecially (ſaith he) if compar'd with thoſe of another Nature impoſed ſince.

Among other Student-Maſters removed, his Tutor Mr. *Underwood*, was one, which he often bewail'd as ill for him, for he was a good Scholar, and one that made it his buſineſs to look after his Pupils, who were very likely, by the Bleſſing of God, to have profited under his Conduct: But upon the removal of Mr. *Underwood*, he, with ſome others, were turn'd over to Mr. *Finmore*, who was then in with that Intereſt which was uppermoſt, and was afterwards Prebendary of *Cheſter*; a Perſon (as he notes) able enough, but not willing to employ his Abilities for the Good of thoſe that were committed to his Charge; towards whom he had little more than the Name of a *Tutor*. This he lamented as his Infelicity, at his firſt ſetting out. But it pleas'd God to give him an Intereſt in the Affections of a young Man, an Under-Graduate then, but Two or Three Years his Senior from *Weſtminſter*, one Mr. *Richard Bryan*, who took him to be his Chamber-fellow while he continued at *Oxford*, read to him, overlook'd his Studies, and directed him in them. Of this Gentleman he makes a very honourable mention, as one who was, through God's Bleſſing an Inſtrument of much Good to him. Mr. *John Fell* alſo, the Dean's Son (afterward himſelf Dean of *Chriſt-Church*, and Biſhop of *Oxford*) taking pity on him, and ſome others that were neglected, voluntarily read to them for ſome time; a Kindneſs which he retain'd a very grateful Senſe of, and for which he much honour'd that learned and worthy Perſon.

Here he duly perform'd the College-Exercises, Disputations every Day, in Term-time; Theams and Verses once a Week, and Declamations when it came to his turn; in which Performances he frequently came off with very great Applause: And many of his Manuscripts which remain, shew how well he improved his time there.

And yet in some *Reflections* I find under his Hand, written long after (wherein he looks back upon his early Days) he chargeth it upon himself, that for a good while after he came to the University (though he was known not to be inferior to any of his Standing, in publick Exercises, yet) he was too much a Stranger to that hard Study which afterwards he became acquainted with, and that he lost a deal of time which might have been better improved. Thus he is pleased to *accuse himself* of that which (for ought I ever heard) no one else did, or could accuse him of. But the Truth is, in all the secret Accounts he kept of himself, he appears to have had a very quick and deep Sense of his own Failings and Infirmities, in the most minute Instances, the loss of Time, Weakness and Distractions in Holy Duties; not improving Opportunities of doing Good to others, and the like; lamentably bewailing these Imperfections, and charging them upon himself, with as great Expressions of Shame and Sorrow, and Self-abhorrence; and crying out as earnestly for Pardon and Forgiveness in the Blood of Jesus, as if he had been the greatest of Sinners: For though he was a Man that walked very *closely*, yet withal he walked very *humbly* with God, and liv'd a Life of Repentance and Self-denial. This minds me of a Sermon of his, which one might discern came from the Heart, on that Scripture, *Rom.* 7. 24. *O wretched man that I am, who shall deliver me from the body of this death!* A strange Complaint (saith he) to come from the Mouth of one who had learn'd in every State to be content. Had I been to have given my Thoughts (said he) concerning *Paul*, I should have said, O blessed Man that thou art, that hast been in the Third Heaven, a great Apostle, a Spiritual Father to Thousands, *&c.* and yet a *Wretched Man* all this while, in his own Account and Esteem. He never complains thus of the Bonds and Afflictions that did abide him, the Prisons that were frequent, the Stripes above measure; but the Body of Death: that is, the body of Sin, that was it he groan'd under. How feelingly did he observe from thence, *That the remainders of indwelling Corruption are a very grievous Burthen to a gracious Soul.*

But to return: It may not be amiss to set down the *Causes* to which he ascribes his loss of time when he came first to the University. One was, that he was, *Young*, too Young, and understood not the Day of his

his Opportunities, which made him afterwards adviſe his Friends not to thruſt their Children forth too ſoon from School to the Univerſity, though they may ſeem ripe, in reſpect of Learning, till they have Diſcretion to manage themſelves; While they are Children, what can be expected but that they ſhould mind *childiſh* things? Another was, that coming from *Weſtminſter-School*, his Attainments in School-Learning were beyond what generally others had that came from other Schools; ſo that he was tempted to think there was no need for him to ſtudy much, becauſe it was ſo eaſy to him to keep pace with others; which, he ſaith, was the thing Dr. *Caldecott*, Chaplain to the Earl of *Pembroke*, and his great Friend, warn'd him of at his coming to *Oxford*. Another was, That there were Two ſorts of Perſons his Co-temporaries, ſome of the *New Stamp*, that came in by the Viſitation, and were divers of them ſerious, pious young Men, but of ſmall Ability, comparatively, for learning, and thoſe for that Reaſon he deſired not to have much Fellowſhip with. But there were others that were of the old Spirit and Way, Enemies to the Parliament, and the Reformation they made; and theſe were the better *Scholars*, but generally not the better *Men*. With them for a while he ſtruck in becauſe of their Learning, and converſed moſt with them; but he ſoon found it a Snare to him, and that it took him off from the Life of Religion, and Communion with God. *Elanguescere mox cepit* (ſaith he in a Latin Narrative of his younger Years) *priſtinæ pietatis ardor, &c.* But 'for ever praiſed be the Riches of 'God's Free Grace (ſaith he, in another Account) that he was plea-'ſed ſtill to keep his Hold of me; and not to let me alone when I 'was running from him, but *ſet his hand again the ſecond time*, (as 'the Expreſſion is, *Iſa.* 11. 11.) to ſnatch me *as a Brand out of the* 'Fire. His Recovery from this Snare he would call a kind of *Second Converſion*; ſo much was he affected with the Preventing Grace of God in it, and ſenſible of a double Bond to be for ever thankful, as well as of an Engagement to be watchful and humble. 'Twas a Saying of his, *He that ſtumbleth and doth not fall, gets Ground by his Stumble.*

At the latter end of the Year 1648: he had leave given him to make a viſit to his Father at *White-hall*, with whom he ſtayed ſome time; there he was *Jan.* 30. when the King was beheaded, and with a very ſad Heart ſaw that tragical Blow given. Two things he uſed to ſpeak of, that he took notice of himſelf that Day. Which I know not whether any of the Hiſtorians mention. One was, that at the Inſtant when the Blow was given, there was ſuch a diſmal univerſal Groan among the Thouſands of Peop[illegible] that were within ſight of it,

(as it were with one Conſent) as he never heard before; and deſired he might never hear the like again, nor ſee ſuch a Cauſe for it. The other was; That immediately after the Stroke was ſtruck, there was according to order, one Troop marching from *Charing-Croſs* towards *King-ſtreet*, and another from *King-ſtreet* towards *Charing-Croſs*, purpoſely to diſperſe and ſcatter the People, and to divert the diſmal Thoughts which they could not but be fill'd with, by driving them to ſhift every one for his own Safety. He did upon all Occaſions teſtifie his Abhorrence of this unparallel'd Action, which he always ſaid was a thing that could not be juſtify'd, and yet he ſaid he ſaw not how it could be call'd a *National Sin*; for, as the King urg'd upon his *Trial*, it was certain that not one Man of ten in the Kingdom did conſent to it; * nor could it be call'd the Sin of the *Long Parliament*, for far the greateſt part of them were all that time, while the thing was in Agitation, impriſon'd and kept under a Force, and ſcarce Twenty ſeven of the Forty that were left to carry the Name of a *Parliament*, did give their Vote for it; which the Commiſſioners for the trying of the King's Judges, in the Year 1660. (ſome of whom had been themſelves Members of the long Parliament) urged again and again, in anſwer to that Plea which the Priſoners ſtood ſo much upon, that what they did was by Authority of the *Parliament*: But 'tis manifeſt it was done by a prevailing Party in the *Army*, who (as he us'd to expreſs it) having beaten their *Plowſhares* into *Swords*, could not ſo eaſily beat their *Swords* into *Plowſhares* again, as having fought more for *Victory* and *Dominion*, than for *Peace* and *Truth*; but how far theſe Men were acted and influenced by another ſort of People behind the Curtain, the World is not altogether ignorant. For ſome Years after King *Charles* II. came in, he obſerv'd the Yearly Day of Humiliation for this Sin, deſiring that God would not lay the Guilt of Blood to the Charge of the Nation: But afterwards finding to what purpoſes it was generally obſerved, and improved even to the reproach and condemning not only of the *Innocent* but of ſome of the *Excellent* ones of the Land, and noting that there is no Precedent in Scripture of keeping Annual Days of Humiliation for particular Sins; eſpecially after the immediate Judgment is at an end, *Zech.* 8. 19. *Heb.* 10. 2, 3. he took no farther notice of it. But in his Diary, he adds this tender Remark, (according to the Spirit he was of) *Yet good Men no doubt may obſerve it to the Lord*, Rom. 14. 6. Thus he judged not, and why then ſhould he be judged?

* See the Biſhop of *Chicheſter's* Sermon before the King, *Jan.* 30. 1697. p. 25, 29. Where he ſaith, he did not ſee how it could be call'd a National Sin.]

In

In the Year $165\frac{5}{6}$ he took his *Batchelor of Arts* Degree, and he hath recorded the Goodneſs of God in raiſing him up Friends, who help'd him out in the Expences. Such Kindneſſes have a peculiar Sweetneſs in them to a good Man, who ſees and receives them as the *Kindneſs of God*, and the Tokens of his Love.

He would often mention it with thankfulneſs to God, what great Helps and Advantages he had then in the Univerſity, not only for Learning, but for Religion and Piety. Serious Godlineſs was in Reputation, and beſides the Publick Opportunities they had, there were many of the Scholars that us'd to meet together for Prayer, and Chriſtian Conference, to the great confirming of one anothers Hearts in the Fear and Love of God, and the preparing of them for the Service of the Church in their Generation. I have heard him ſpeak of the prudent Method they took then about the Univerſity-Sermons on the Lord's Day in the Afternoon, which us'd to be preach'd by the Fellows of Colledges in their Courſe; but, that being found not ſo much for Edification, Dr. *Owen* and Dr. *Goodwin* performed that Service alternately, and the young Maſters that were wont to preach it, had a Lecture on *Tueſday* appointed them. The Sermons he heard at *Oxford* he commonly wrote, not in the time of Hearing, but afterwards, when he came home, in his Reflection upon them, which he found a good help to his Memory.

In *December* 1652, he proceeded *Maſter of Arts*, and in *January* following preach'd his firſt Sermon at *South-Hinckſey* in *Oxfordſhire*, on *Joh.* 8. 34 *Whoſoever committeth ſin, is the ſervant of ſin.* On this Occaſion he writes in his Diary, what was the breathing of his Heart towards God, *The Lord make uſe of me as an Inſtrument of his Glory, and his Churches Good, in this high and holy Calling.*

His great Parts and Improvement, notwithſtanding his extraordinary Modeſty and Humility, had made him ſo well known in the Univerſity, that in the following *Act*, in *July* 1653. he was choſen out of all the Maſters of that Year, to be *Junior of the Act*, that is, to anſwer the Philoſophy Queſtions in *Veſperiis*, which he did with very great Applauſe; eſpecially for the very witty and ingenious Oration which he made to the Univerſity upon that Occaſion: His Queſtions were, 1. *An licitum ſit carnibus veſci? Aff.* 2. *An Inſtitutio Academiarum ſit utilis in Republicâ? Aff.* 3. *An Ingenium pendeat ab humoribus corporis? Aff.* At the Act in 1654. he was choſen *Magiſter Replicans*, and anſwer'd the Philoſophy Queſtions *in Comitiis*, with a like Applauſe. His Queſtions then were, 1. *An melius ſit ſperare quam frui? Neg.* 2. *An Maxima Animi Delectatio ſit a ſenſibus? Neg.* 3. *An utile ſit peregrinari? Aff.*

Dr. *Owen*

Dr. *Owen*, who was then Vice-Chancellor, hath ſpoken with great Commendation of theſe Performances of Mr. *Henry*'s to ſome in the Univerſity afterwards, who never knew him otherwiſe than by Report; and I have heard a Worthy Divine (who was ſomewhat his *Junior* in the Univerſity, and there a perfect Stranger to him) ſay, how much he admired theſe Exerciſes of his, and lov'd him for them; and yet how much more he admir'd, when he afterwards became acquainted with him in the Country, that ſo curious and *Polite* an *Orator* ſhould become ſo *Profitable* and *Powerful* a Preacher, and ſo readily lay aſide the enticing Words of Man's Wiſdom, which were ſo eaſy to him.

There is a Copy of Latin Verſes of his in Print, among the *Poems* which the Univerſity of *Oxford* publiſhed upon the Peace concluded with *Holland*, in the Year 1654. which ſhew him to be no leſs a Poet than an Orator.

He hath noted it of ſome pious young Men, that before they removed from the Univerſity into the Country, they kept a Day of Faſting and Humiliation for the Sins they had been guilty of in that Place and State: And in the Viſits he made afterwards to the Univerſity, he inſerts into *his* Book, as no doubt God did into *His*, ——*a Tear drops over my Univerſity-Sins.*

CHAP. III.

His removal to Worthenbury *in* Flintſhire; *his Ordination to the Miniſtry, and his Exerciſe of it there.*

Worthenbury is a little Town by *Dee* ſide in that *Hundred* of *Flintſhire*, which is ſeparated ſome Miles from the reſt of the County, and known by the Name of *Engliſh Mialors*, becauſe though it is reputed in *Wales*, as pertaining to *Flintſhire*, yet in Language and Cuſtoms it is wholly *Engliſh*, and lies moſtly between *Cheſhire* and *Shropſhire*. *Worthenbury* was of old a Parochial Chappel, belonging to the *Rectory* of *Bangor*, but was ſeparated from it in the Year 1658. by the Truſtees for uniting and dividing of Pariſhes, and was made a Pariſh of it ſelf. But what was then done being vacated by the King's coming in, it then came to be *in ſtatu quo*, and continued an Appurtenant to *Bangor*, till in the Second Year of the Reign of King *William* and Queen *Mary*, it was again by Act of Parliament ſeparated, and made Independant upon *Bangor*. That was the only Act that

that passed the Royal Assent with the Act of *Recognition*, at the beginning of the Second Parliament of this Reign. The principal Family in *Worthenbury-Parish*, is that of the *Pulestons* of *Emeral*. The Head of the Family was then *John Puleston*, Serjeant at Law, one of the Judges of the *Common-Pleas*.

This was the Family to which Mr. *Henry* came from *Christ-Church*, presently after he had compleated his Master's Degree, in 1653. Order'd into that remote, and unto him unknown Corner of the Country, by that over-ruling Providence which determineth the times before appointed, and the *Bounds of our Habitation*.

The Judges *Lady* was a Person of more than ordinary Parts and Wisdom, in Piety inferior to few, but in Learning superior to most of her Sex, which I could give Instances of from what I find among Mr. *Henry*'s Papers, particularly an *Elegy* she made upon the Death of the famous Mr. *John Selden*, who was her great Friend.

This was the Lady whose Agency first brought Mr. *Henry* into this Country. She wrote to a Friend of hers, Mr. *Francis Palmer*, Student of *Christ-Church*, to desire him to recommend to her a Young Man to be in her Family, and to take the Over-sight of her Sons (some of whom were now ready for the University) and to preach at *Worthenbury* on the Lord's Days, for which a very honourable Encouragement was promised. Mr. *Palmer* proposed it to his Friend Mr. *Henry*, who was willing for one half Year to undertake it, provided it might be required of him to preach but once on the Lord's-Day, and that some other Supply might be got for t'other part of the Day, he being now but Twenty-two Years of Age, and newly entred upon that great Work. Provided also, that he should be engaged but for half a Year, as little intending to break off so soon from an *Academical* Life, which he delighted in so much. But preferring *Usefulness* before his own private *Satisfaction*, he was willing to make tryal for a while in the Country, as one that sought not his own things, but the things of Jesus Christ, to whose Service in the Work of the Ministry he had entirely devoted himself, bending his Studies wholly that way. In the latter part of his time at *Oxford*, as one grown weary of that which he used to say he found *little to his purpose*; he employed his time mostly in searching the *Scriptures*, and collecting useful *Scripture-Observations*, which he made very familiar to him, and with which he was *throughly furnished for this good Work*. He got a Bible *interleav'd*, in which he wrote short Notes upon Texts of Scriptures as they occur'd. He would often say, *I read other Books that I may be the better able to understand the Scripture*.

'Twas

'Twas a Stock of *Scripture Knowledge* that he ſet up with, and with that he traded to good Advantage. Tho' he was ſo great a Maſter in the Eloquence of *Cicero*, yet he prefer'd far before it that of *Apollos*, who was *an eloquent man, and mighty in the Scriptures*, Act. 18.24.

He bid very fair at that time for Univerſity-Preferment, ſuch was the Reputation he had got at the late *Act*, and ſuch his Intereſt in Dr. *Owen*: but the *Salvation of Souls* was that which his Heart was upon, to which he poſt-poned all his other Intereſts.

In *September* 1653. he came down to *Emeral*, from whence a Meſſenger was ſent on purpoſe to *Oxford* to conduct him thither. Long after, when it had pleaſed God to ſettle him in that Country, and to build him up into a Family, he would often reflect upon his coming into it firſt; what a Stranger he then was, and how far it was from his Thoughts ever to have made his home in thoſe parts, and paſſing over the Brook that parts between *Flintſhire* and *Shropſhire* would ſometimes very affectionately uſe that Word of *Jacob*'s, *With my Staff I paſſed over this Jordan, and now I am become two Bands.*

At *Emeral* he pray'd in the Family, was Tutor to the Young Gentlemen, and preach'd once a Day at *Worthenbury*, other help being procur'd for the other part of the Day, according to his Requeſt, out of a Fear, being ſo young, to take the whole Work upon him. But it ſoon happen'd, that one Lord's Day, the Supply that was expected fail'd; and ſo he was neceſſitated, rather than there ſhould be a Vacancy, to preach twice, in which he found the Promiſe ſo well fulfill'd, *as the day is, ſo ſhall the ſtrength be*; and *to him that hath* (i.e. that hath, and uſeth what he hath) *ſhall be given*, and *he ſhall have abundance*; that, to the great Satisfaction of his Friends there, from thenceforward he wav'd looking out for other Help than what came from Above, and would ſometimes ſpeak of this as an Inſtance, that *we do not know what we can do, till we have try'd.*

Here he apply'd himſelf to a plain and practical Way of Preaching, as one truly concern'd for the Souls of thoſe he ſpoke to. He would ſay ſometimes, *We ſtudy how to ſpeak that you may underſtand us.* And, *I never think I can ſpeak plain enough when I am ſpeaking about Souls and their Salvation.* I have heard him ſay, he thought did him good, that for the firſt half Year of his being at *Worthenbury* he had few or no Books with him, which engaged him (in ſtudying Sermons) to a cloſer ſearch of the Scripture, and his own Heart. What Succeſs his Labours had in that Pariſh, which before he came to (I have been told) was accounted one of the moſt looſe and prophane Places in all the Country, may be gather'd from a Letter of the Lady

Puleſton

Puleſton's to him, at the end of the firſt half Year after his coming to *Emeral*, when he was uncertain of his Continuance there, and inclinable to return to ſettle at *Chriſt-Church*. Take the Letter at large.

Dear Mr. *Henry*,

THE Indiſpoſition that my Sadneſs hath bred, and the ſtay of Mrs. V. *here yeſterday, hindred my Anſwering your laſt Expreſſions. As to ordering the Converſation, and perſevering to the Practiſe of thoſe good intents, taken up while one is in purſuit of a Mercy: You and I will conſer, as God gives Opportunity, who alſo muſt give the Will and the Deed, by his Spirit, and by the Rule of his Word. As to begging that one thing for you, God forbid (as* Samuel *ſaid) that* I ſhould ceaſe to pray, *&c. This I am ſure, that having wanted hitherto a good Miniſter of the Word among us, I have oft by Prayer and ſome Tears, above Five Years beſought God for ſuch a one as your ſelf; which having obtain'd, I cannot yet Deſpair, ſeeing he hath given us the good Means, but he may alſo give us the good End. And this I find, that your Audience is increaſed three for one in the Pariſh (though in Winter more than formerly in Summer); and five for one out of other Places. And I have neither heard of their being in the Ale-houſe on our Lord's Day, nor Ball-playing that Day, which before you came was frequent (except that Day that young* Ch. *Preached): I think I can name four or five in the Pariſh, that of formal Chriſtians are becoming or become real: But you know all are not wrought on at firſt, by the Word. (Some come in no misfortune like other Men, and this is the Cauſe they be ſo holden with Pride, &c.) Hypocrites alſo have Converted Coverſion itſelf: Yet God may have reſerved thoſe that have not bow'd the Knee to* Baal, *&c. and may call them at the latter part of the Day, though not in this half Year. It is a good ſign, moſt are loth to part with you; and you have done more good in this half Year, than I have diſcern'd theſe Eighteen Years: But however, whether they will hear, or whether they will forbear, you have deliver'd your own Soul. I have pray'd, and do pray, ſeeing God hath ſent you, that you may be for his Glory, and not for our Condemnation.*

It's eaſie to imagine what an Encouragement this was to him, thus at his firſt ſetting out to ſee of the Travel of his Soul, and what an Inducement it was to him not to leave thoſe among whom God had thus own'd him. However that Spring he return'd to *Oxford*. The Lady *Puleſton* ſoon after came to him thither, with her Five Sons, of whom ſhe placed the two Eldeſt under his Charge, in the Colledge. In the following Vacation he went to *London* to viſit his Relations there;

there; and there in *October* he received a Letter from Judge *Puleſton* with a very ſolemn and affectionate Requeſt, ſubſcribed by the Pariſhioners of *Worthenbury*, earneſtly deſiring his Settlement among them, as their Miniſter, which he was perſwaded to comply with, having fix'd to himſelf that good Rule, In the turns of his Life, to *follow Providence, and not to force it*: So in the Winter following he came down again, and ſettled with them. He continued in his *Student's* Place in *Chriſts-Church* for two or three Years, attending the Service of it once a Year; but diſpoſing of moſt of the Profit of it for the uſe of poor Scholars there.

The Tithe of *Worthenbury* belong'd to *Emeral* Family, paying ſome Rent to the Rector of *Bangor*; this Tithe Judge *Puleſton* was willing to give (clear of that Charge) to the Miniſter of *Worthenbury* for ever: But ſuch was the peculiar and extraordinary kindneſs he had for Mr. *Henry*, upon the Experience of his Merits, that he choſe rather by Deed of Indenture, bearing Date *Octob.* 6. 1655. between himſelf and Mr. *Henry*, *In conſideration of his being pleas'd to undertake the Cure of Souls, and to Preach and Teach, and perform other Duties of Divine Service in the Pariſh-Church of* Worthenbury (ſo the Deed runs) *to give, grant, and confirm for himſelf and his Heirs, unto the ſaid* Philip Henry, *the Yearly Rent of One Hundred Pounds, charged upon all his Meſſuages, Lands, and Tenements in the ſeveral Counties of* Flint, Denbigh, *and* Cheſter, *to be paid Quarterly, until ſuch time as the ſaid* Philip Henry *ſhall be promoted or preferred to ſome other Spiritual or Eccleſiaſtical Living or Preferment*, with Power of Diſtreſs in Caſe of Non-payment. A Hundred a Year was more than *Worthenbury* Tithes were worth at that time; and the manner of the Gift freed the Maintenance from much of that Loſs and Incumbrance which commonly attends the gathering of Tithe.

He ſtill continued for ſome Years in *Emeral* Family, where he laid out himſelf very much for the Spiritual good of the Family, even of the meaneſt of the Servants, by Catechizing, repeating the Sermons, and Perſonal Inſtruction, and he had very much Comfort in the Countenance and Converſation of the Judge and his Lady. Yet he complains ſometimes in his Diary of *the Snares and Temptations that he found in his way there*, eſpecially becauſe ſome of the Branches of the Family, who did not *Patrizare*, were uneaſie at his being there, which made him willing to remove to a Houſe of his own; which when Judge *Puleſton* perceived, in the Year 1657. out of his abundant and continued kindneſs to him, he did at his own proper Coſt and Charges build him a very handſom Houſe in *Worthenbury*, and ſettled it upon him

him by a Leaſe, bearing Date *March* 6. 1657. for Threeſcore Years, *if he ſhould ſo long continue Miniſter at* Worthenbury, *and not accept of better Preferment.*

He hath Noted in his Diary, that the very Day that the Workmen began the Building of that Houſe, Mr. *Mainwaring* of *Malpas* preached the Lecture at *Bangor*, from *Pſal.* 127. 1. *Except the Lord build the Houſe, they labour in vain that build it.* 'There never was 'Truth (ſaith he) more ſeaſonable to any than this was to me: It 'was a word upon the Wheels. He hath Recorded it as his great Care, that his Affections might be kept looſe from it, and that it might not incroach upon God's Intereſt in his Heart. When it was finiſhed, he thus writes: *I do from my Heart bleſs God, that no hurt or harm befel any of the Workmen in the Building of it.*

Thus was his Maintenance ſettled at *Worthenbury*. In the Year 1659. he was by a Writing of Judge *Puleſton's*, *Collated, Nominated,* and *Preſented* to the Church of *Worthenbury*, and (the Powers that then were, having ſo appointed) he had an Approbation thereof from the Commiſſioners for Approbation of publick Preachers.

Some little Oppoſition was made to his Settlement at *Worthenbury* by Mr. *Fogg*, then Rector of *Bangor*, becauſe he conceiv'd it an Intrenchment upon his Right to *Worthenbury*, and thought it might prejudice his Recovering of it by Courſe of Law. I only mention this for the ſake of the Note he hath upon it in his Diary, which is this; *I do earneſtly deſire that the Judge may give* Mr. Fogg *all reaſonable Satisfaction, that there may be no appearance of wrong to him, or any other in this thing.* And when Mr. *Fogg* inſiſted upon it, that he would have Mr. *Henry* give it under his Hand, that he deſired the Conſent of the ſaid Mr. *Fogg* to be Miniſter of *Worthenbury*; he yielded to do it for Peace-ſake, and from thence forward there was an intimate and entire Friendſhip between Mr. *Fogg* and him.

Being thus ſettled at *Worthenbury*, his next Care was touching *Ordination* to the Work of the Miniſtry, to which he would ſee his Call very clear, before he Solemnly devoted himſelf to it. And though afterwards in the Reflection (eſpecially when he was Silenced) it was ſome trouble to him, that he had ſo long deferred to be Ordain'd, (and he would often, from the Conſideration of that, preſs thoſe who intended the Miniſtry, not to put it off) yet as the Times then were, there was ſomething a Reaſon for it.

The neareſt acting Claſs of *Presbyters*, was in the Hundred of *Bradford North* in *Shropſhire*, wherein Mr. *Porter* of *Whitchurch* was the leading Man, of whom Mr. *Baxter* gives ſo high a Character in his

his Life, *Part* 3. *Pag.* 94. and who was one of those whom he recommended to the Lord Chancellor, as fit to be made a Bishop, *Part* 3. *p.* 283. This Class was Constituted by Ordinance of Parliament in *April*, 1647. the Members of it then, were the aforesaid Mr. *Porter*, Mr. *Boughy* of *Hodnet*, Mr. *Houghton* of *Prees*, Mr. *Parsons* of *Wem*, and Mr *John Busby*; and afterwards Mr. *Malden* of *Newport*, Mr. *Birney* of *Ightfield*, and Mr. *Steel* of *Hanmer*, (though in *Flintshire*) were taken in to them, and acted with them. This Class in Twelve Years time publickly Ordained Sixty three Ministers. Mr. *Henry* was very desirous to have been Ordained at *Worthenbury*, *plebe præsente*, which he thought most agreeable to the Intention, but the Ministers were not willing to set such a Precedent: However, that was one thing which occasioned the Delay, so that he was not Ordained till *Sept.* 16. 1657.

The way and manner of his Ordination was according to the known *Directory* of the Assembly of Divines, and the common usage of the Presbyterians; and yet he having left among his Papers a particular Account of that Solemnity, and some of the Workings of his Soul towards God in it; I hope it may be of some use both for Instruction and Quickning to Ministers, and for the Information of such as are perhaps wholly strangers to such a thing, to give some Account of the whole Transaction.

He made Addresses to the Presbytery, in order to his Ordination, *July* 6. at *Prees*, when he submitted to Tryal, and Enquiry was made in the first place, concerning his Experience of the Work of Grace in his Heart; in Answer to which he gave a Reason of the Hope that was in him, with Meekness and Fear; that the Spirit of Grace had been dealing with him when he was young, and he hoped had discovered to him his need of Christ, and had bow'd his Will in some Measure to close with him upon his own Terms, *&c.* His Skill in the Original Languages of the Scripture was then tried; and he read and construed two Verses in the *Hebrew* Bible, and two in the *Greek* Testament: He was then examined in *Logick* and Natural *Philosophy*, next in Divinity, what Authors he had read, and what Knowledge he had touching the Mediation of Christ, *&c.* And his Skill in the Scripture was tried, by propounding to him a Difficult Text to give his Sense of; a Case of Conscience was also put to him to be resolv'd; and Enquiry made into his Acquaintance with Church-History. Lastly, a Question was given him to provide a Thesis upon against next Meeting, which was this, *An Providentia Divina extendat se ad omnia? Aff.* On this Question he exhibited his Thesis, *August* 2. and

and defended it. Several of the Miniſters oppos'd, and Mr. *Porter* moderated. He then produc'd two Certificates, which he left with the Regiſter of the Claſs, one from *Oxford*, Subſcribed by Dr. *Wilkinſon*, Dr. *Langley*, &c. the other from the Neighbour Miniſters, Mr. *Steel*, Mr. *Fogg*, &c. both teſtifying of his Converſation, &c. 'The Lord forgive me (ſaith he in his Diary upon this) that it hath 'not been more Exemplary as it ought for Piety and Induſtry. *Amen, Lord, in Chriſt.* The Day for Ordination was appointed to be *Sept.* 16. at *Prees*, of which Notice was given at *Worthenbury* by a Paper, read in the Church, and afterwards affixed to the Church-door the Lord's Day before, ſignifying alſo, 'That if any one could produce any juſt 'Exceptions againſt the Doctrine or Life of the ſaid Mr. *Henry*, or 'any ſufficient Reaſon why he might not be Ordained, they ſhould 'certifie the ſame to the Claſſis, or the Scribe, and it ſhould be 'heard and conſidered.

On the Day of Ordination there was a very great Aſſembly gathered together; Mr. *Porter* began the Publick work of the Day with Prayer, then Mr. *Parſons* Preached on 1 *Tim.* 1. 12. *I thank Chriſt Jeſus, who hath enabled me, for that he counted me Faithful, putting me into the Miniſtry.* Putting Men into the Miniſtry is the Work of Jeſus Chriſt. After Sermon, Mr. *Parſons*, according to the uſual Method, requir'd of him a Confeſſion of his Faith, which he made as follows.

The Ground and Rule of my Faith towards God, is the Scripture of the Old and New Teſtament; I believe they were written by Holy Men, immediately inſpir'd by the Holy Ghoſt; having found the Efficacy of them in ſome meaſure upon my own Heart; I believe they are further able to make me wiſe to Salvation. 2 *Pet.* 1. 21. 2 *Tim.* 3. 15.

Concerning *God*, I believe that he is, and that he is the Rewarder of thoſe that diligently ſeek him. *Heb.* 11. 6.

The Trinity of Perſons in the Unity of the Godhead, I receive and own as a *Truth*, I admire and adore as a *Myſtery*; though no Man hath ſeen God at any time, yet the only Begotten Son, which is in the Boſom of the Father, he hath declared him, and what he hath declared concerning him, that I believe. I believe that God is a Spirit, for the Son hath ſaid, *God is a Spirit.* I believe that he hath Life in himſelf, and that he hath given to the Son to have Life in himſelf. I believe all things were made by him, and without him was not any thing made 1 *John* 5. 7. *John* 1. 18. *John* 4. 24. *John* 5. 26. 1. 3.

that was made. I believe by his Providence he preserves, guides, and governs all the Creatures, according to the purpose of his own Will to his own Glory; for the Father worketh hitherto, and the Son also worketh.

John 5. 17.

Eccles. 7. 29. *Gen.* 1. 26. *Col.* 3. 10. *Ephes.* 4. 24.

I believe he made Man upright after his own Image and Likeness, which Image consisted in Knowledge, Righteousness, and true Holiness, but Man by Sin lost it.

Psal. 51. 5.

I believe we were all in the Loins of our first Parent, and that they stood and fell as Publick Persons, and upon that Account justly, without any colour of wrong, we bear our share, both in the Guilt of their Disobedience, and also the Corruption of Nature following thereupon; so that we come into the World Children of Wrath, and Heirs of the Curse, one as well as another; Enemies to God, hating him, and hated of him: Averse to what is Good, and prone to all manner of Evil. Though all are born in this Condition, yet there are some that do not die in it.

Ephes. 2. 3. *Zech.* 11. 8.

Rom. 7. 18.

Gen. 6. 5.

I believe there is a Mediator, and there is but one Mediator between God and Men, the Man Christ Jesus. Those whom the Father hath from Everlasting pitched his Love upon, and given to Christ, not because of Works or Faith foreseen, but meerly of his Free Grace; for those I believe Christ was sent forth into the World made of a Woman, made under the Law; for their sakes he sanctified himself, and became obedient to Death, even the Death of the Cross; wherefore God also highly exalted him; and having raised him from the Dead on the third Day, set him at his own Right Hand, where he ever lives, to make Intercession for those for whom he shed his Blood. All these Elect redeemed ones I believe are in due time, sooner or later, in their Lives effectually called, washed, sanctified, justified in the Name of the Lord Jesus, and by the Spirit of our God.

1 Tim. 2. 5.

Ephes. 1. 4, 5.

Rom. 5. 12.

Gal. 4. 4. *John* 17. 19. *Phil.* 2. 8, 9.

Eph. 1. 20, 21.

Heb. 7. 25. *John* 17. 9.

Rom. 8. 30. *1 Cor.* 6. 11.

I believe the Righteousness of Christ alone, apprehended by Faith, is the matter of our Justification before God; and that no Flesh can stand in his Sight upon any other terms, for he is the Lord our Righteousness, and in him only the Father is well pleas'd.

Rom. 5. 1.

Psal. 143. 2. *Jer.* 23. 6. *Mat.* 3. 17.

I believe the Work of *Sanctification*, managed by the Spirit, who dwelleth in us, though in respect of Part

Rev. 15. 16.

it be compleat, for the whole Man is renewed; yet in respect of Degrees it is not fully perfected till we come to Glory; and I believe all that are Justified shall be Glorified, for we are kept by the Power of God, through Faith unto Salvation. *Coloſ.* 3. 11. 1 *Cor.* 15. 9, 10. 1 *Pet.* 1. 5.

I believe the gathering in and Building up of Saints, is the ſpecial end why Paſtors and Teachers are appointed in the Church; and that Jeſus Chriſt, according to his Promiſe, will be with them, in that Work, to the end of the World. *Ephes.* 4. 11. *Mat.* 28. 20.

The Two Sacraments of the New Teſtament, Baptiſm and the Lord's Supper, I receive and own as Signs and Seals of the Covenant of Grace; the former Inſtituted by our Lord Jeſus, as a Sign and Seal of our engraffing into him, due of right to all the Infants of Believing Parents, and but once to be Adminiſtred; the other Inſtituted by our Lord Jeſus in the Night wherein he was Betrayed, to ſhew forth his Death, and to Seal the Benefits purchaſed thereby to his Church and People, and to be often repeated. *Rom.* 4. 11. *Mat.* 28. 19. *Rom.* 6. 7. *Act.* 2. 39. *Mat.* 26. 26. 1 *Cor.* 11. 26.

When the Body returns to the Duſt, I believe the Soul returns to God that gave it; and that immediately it receives from him the Sentence, according to what hath been done in the Fleſh, either *Come, inherit the Kingdom*, or, *Depart accurſed into Everlaſting Fire.* *Eccleſ.* 12. 7. *Mat.* 25. 34, 41.

I believe beſides this, a Day of general Judgment in the end of the World, wherein we muſt all appear before the Tribunal of Jeſus Chriſt; and that our Bodies being raiſed by an Almighty Power from the Duſt, ſhall be united to the ſame Souls again, and ſhall partake with them in the ſame Condition, either of Happineſs or Miſery, to all Eternity. Thoſe that have done good, ſhall come forth unto the Reſurrection of Life, and thoſe that have done evil, to the Reſurrection of Damnation. *Act.* 17. 31. 2 *Cor.* 5. 10. 1 *Cor.* 15. 42. *John* 5. 29.

This is the Sum and Subſtance of my Faith, into which I was Baptized, and in which, by the Grace of God, I will live and die.

Mr. *Perſons* then propos'd certain Queſtions to him, according to the Inſtructions in the *Directory*, to which he return'd Anſwer as followeth:

Question 1. *What are your Ends in undertaking the Work and Calling of a Minister?*

Answer. As far as upon search and enquiry I can hitherto find, though there be that within me that would seek great things for my self (if indeed they were to be found in this Calling) yet with my Mind I seek them not. But the Improvement of the Talent which I have received in the Service of the Gospel, for the Glory of God, and the Salvation of Souls, I hope is in my Eye; if there be any thing else, I own it not, I allow it not; while so many seek their own, it is my desire, and shall be my endeavour, to seek the things of Jesus Christ.

Qu. 2. *What are your Purposes, as to Diligence and Industry in this Calling?*

Answ. I do purpose and resolve, by the help of God, to give my self wholly to these things; to Prayer, Reading, Meditation, instant Preaching in Season and out of Season, wherein I shall very gladly spend and be spent, if by any means I may both save my self and them that hear me. And when at any time I fail herein, I desire God by his Spirit, and my Christian Friends, Neighbours, and Brethren, by seasonable Reproof and Admonition, to put me in mind of this Engagement now made, in the presence of this great Congregation.

Qu. 3. *Do you mean to be Zealous and Faithful in the Defence of Truth and Unity, against Error and Schism?*

Answ. I believe what the Spirit hath foretold, that in the last days perillous Times shall come, wherein Men will not endure sound Doctrine, but after their own Lusts shall heap unto themselves Teachers. 'Tis my Resolution by the Grace of Christ to watch in all things; to contend earnestly for the Faith, to hold fast the form of sound and wholsom Words, even the Words of our Lord Jesus, and the Doctrine which is according to Godliness, in Meekness, as I am able, instructing those that oppose themselves: And for Peace and Unity, if my heart deceive me not, I shall rather chuse to hazard the loss of any thing that is most dear to me, than be any way knowingly accessary to the disturbance of those in the Churches of Christ.

Qu. 4. *What is your Perswasion of the Truth of the Reformed Religion?*

Answ. My Perswasion is, that the Bishop of *Rome* is that Man of Sin, and Son of Perdition, whom the Lord Jesus will consume with the Spirit of his Mouth, and whom he will destroy by the Brightness of his coming. And the Separation which our first Reformers made, I do heartily rejoyce in, and bless God for, for had we still continued to

to partake with him in his Sins, we ſhould in the end have partaked with him alſo in his Plagues.

Qu. 5. *What do you intend to do when the Lord ſhall alter your Condition, and bring a Family under your Charge?*

Anſw. When the Lord ſhall pleaſe in his Providence to bring me into new Relations, I hope he will give me Grace to fill them up with Duty, it is my purpoſe to wait upon him, and to keep his way, to endeavour in the uſe of means, that all that are mine, may be the Lord's.

Qu. 6. *Will you in Humility and Meekneſs ſubmit to Admonition and Diſcipline?*

Anſw. I believe it to be a Duty incumbent upon all that profeſs the Name of Chriſt, to watch over one another, and that when any is overtaken in a fault, thoſe that are Spiritual are to *ſet him in joynt* again with the Spirit of Meekneſs. It ſhall be my endeavour in the ſtrength of Jeſus Chriſt to walk without rebuke, and when at any time I ſtep aſide (for who is there that lives and ſins not) I ſhall account the ſmitings of my Brethren kindneſs, and their wounds faithful.

Qu. 7. *What if Troubles, Perſecutions, and Diſcouragements ariſe, will you hold out to the end notwithſtanding?*

Anſw. Concerning this I am very jealous over my own heart, and there is cauſe, I find a great want of that Zeal and Courage for God, which I know is requir'd in a Miniſter of the Goſpel, nevertheleſs I perſwade my ſelf that no Temptation ſhall befall me but ſuch as is common to Man, and that God who is faithful, will not ſuffer me to be tempted above that which I am able, but that with the Temptation he will alſo make a way to eſcape, that I may be able to bear it. I promiſe faithfulneſs to the Death, but I reſt not at all in my promiſe to God, but in his to me; When thou goeſt through the Fire, and through the Water, I will be with thee.

When this was done, Mr. *Parſons* pray'd; and in Prayer he and the reſt of the *Presbyters* (Mr. *Porter*, Mr. *Houghton*, Mr. *Malden*, and Mr. *Steel*) laid their hands upon him, with words to this purpoſe, *Whom we do thus in thy Name ſet apart to the Work and Office of the Miniſtry.* After him, there were five more, after the like previous Examinations and Tryals, Profeſſions and Promiſes, at the ſame time in like manner ſet apart to the Miniſtry.

Then Mr. *Malden* of *Newport* clos'd with an Exhortation, directed to the newly Ordained Miniſters, in which (ſaith Mr. *Henry* in his Diary) this word went near my heart. *As the Nurſe puts the Meat firſt into her own mouth, and chews it, and then feeds the Child with it,*

it, so should Ministers do by the Word, Preach it over before-hand in their own hearts, it loses none of the Virtue hereby, but rather probably gains. As that Milk nourisheth most which comes warm, from the warm Breast, so that Sermon which comes warm from a warm Heart. Lord quicken me to do thy Will in this thing.

The Classis gave him, and the rest, Instruments in Parchment, certifying this, which it may satisfie the curiosity of some to read the Form of.

Whereas Mr. Philip Henry *of* Worthenbury, *in the County of* Flint, *Master of Arts, hath addressed himself unto us, Authorized by an Ordinance of both Houses of Parliament, of the 29th. of* August, 1648. *for the Ordination of Ministers, desiring to be Ordain'd a Presbyter for that he is chosen and appointed for the Work of the Ministry at* Worthenbury *in the County of* Flint, *as by a Certificate now remaining with us, touching that his Election and Appointment appeareth. And he having likewise exhibited a sufficient Testimonial of his diligence and proficiency in his Studies, and unblameableness of his Life and Conversation, he hath been examin'd according to the Rules for Examination in the said Ordinance expressed; and thereupon approved, there being no just Exception made, nor put in against his Ordination and Admission. These may therefore testifie to all whom it may concern, that upon the Sixteenth day of* September, 1657. *We have proceeded solemnly to set apart for the Office of a Presbyter, and Work of the Ministry of the Gospel, by laying on of our Hands with Fasting and Prayer, By virtue whereof we do declare him to be a lawful and sufficiently authoriz'd Minister of Jesus Christ: And having good Evidence of his lawful and fair Calling, not only to the Work of the Ministry, but to the Exercise thereof at the* Chappel *of* Worthenbury *in the County of* Flint: *We do hereby send him thither, and actually admit him to the said Charge, to perform all the Offices and Duties of a Faithful Pastor there, exhorting the People in the Name of Jesus Christ, willingly to receive and acknowledge him as the Minister of Christ, and to maintain and encourage him in the Execution of his Office, that he may be able to give up such an Account to Christ of their Obedience to his Ministry, as may be to his joy, and their everlasting comfort. In Witness whereof, we the* Presbyters *of the Fourth Classis, in the County of* Salop, *commonly called* Bradford-North *Classis, have hereunto set our Hands, this 16th. day of* September, *in the Year of our Lord God,* 1657.

Tho. Porter, *Moderator for the time.*
Andrew Parsons, *Minister of* Wem.
Aylmer Haughton, *Minister of* Prees.
John Malden, *Minister of* Newport.
Richard Steel, *Minister of* Hanmer.

I have heard it ſaid by thoſe who were preſent at this Solemnity, that Mr. *Henry* did in his Countenance, Carriage, and Expreſſion, diſcover ſuch an extraordinary Seriouſneſs and Gravity, and ſuch deep Impreſſions made upon his Spirit, as greatly affected the Auditory, and even ſtruck an Aw upon them.

Read his Reflection upon it in his Diary. *Methought I ſaw much of God in the carrying on of the work of this day. O, how good is the Lord, he is good, and doth good; the Remembrance of it I ſhall never loſe, to him be Glory. I made many promiſes of Diligence, Faithfulneſs, &c. but I lay no ſtreſs at all on them, but on God's Promiſe to me, that he will be with his Miniſters always to the end of the World.* Amen, *Lord, ſo be it. Make good thy Word unto thy Servant, wherein thou haſt cauſed me to put my Truſt.* And in another place, *I did this day receive as much Honour and Work, as ever I ſhall be able to know what to do with; Lord Jeſu proportion ſupplies accordingly.* Two Scriptures he deſir'd might be written in his Heart, 2 *Cor.* 6. 4, 5, *&c.* and 2 *Chron.* 29. 11.

Two Years after, upon occaſion of his being preſent at an Ordination at *Whitchurch*, he thus writes; 'This Day my Ordination-Covenants were in a ſpecial manner renew'd, as to diligence in Reading, Prayer, Meditation, Faithfulneſs in Preaching, Admonition, Catechizing, Sacraments, Zeal againſt Error and Profaneneſs, Care to preſerve and promote the Unity and Purity of the Church, notwithſtanding Oppoſition and Perſecution, tho' to Death. Lord, thou haſt filled my Hands with Work, fill my Heart with Wiſdom and Grace, that I may diſcharge my Duty to thy Glory, and my own Salvation of thoſe that hear me. *Amen.*

Let us now ſee how he applied himſelf to his Work at *Worthenbury*. The Sphere was narrow, too narrow for ſuch a burning and ſhining Light: There were but Forty one Communicants in that Pariſh, when he firſt ſet up the Ordinance of the Lord's Supper; and they were never doubled: Yet he had ſuch low Thoughts of himſelf, that he not only never ſought for a larger Sphere, but would never hearken to any Overtures of that kind made to him: And withal, he had ſuch high thoughts of his Work, and the worth of Souls, that he laid out himſelf with as much diligence and vigour here, as if he had had the over-ſight of the greateſt and moſt conſiderable Pariſh in the Country.

The greateſt part of the Pariſh were poor Tenants, and labouring Husbandmen; but the Souls of ſuch (he us'd to ſay) are as precious as the Souls of the Rich, and to be look'd after accordingly. His Prayer for them was, *Lord, deſpiſe not the day of ſmall things in this*

place, where there is some willingness, but much weakness. And thus he writes upon the Judge's settling a handsome Maintenance upon him; *Lord, thou knowest, I seek not theirs but them: Give me the Souls.*——

He was in Labours more abundant to win Souls; besides Preaching, he Expounded the Scriptures in order, Catechized and Explain'd the Catechism. At first he took into the Number of his Catechumens some that were adult, who (he found) wanted Instruction; and when he had taken what pains he thought needful with them, he dismiss'd them from further Attendance, with Commendation of their Proficiency, and Counsel to hold fast the form of sound Words; to be watchful against the Sins of their Age, and to apply themselves to the Ordinance of the Lord's Supper, and make ready for it; afterwards he Catechized none above Seventeen or Eighteen Years of Age.

He set up a Monthly Lecture there of two Sermons, one he himself Preached, and the other his Friend Mr. *Ambrose Lewis* of *Wrexham*, for some Years. He also kept up a Monthly *Conference* in private from House to House, in which he met with the more knowing and judicious of the Parish; and they discoursed Familiarly together of the things of God, to their mutual Edification, according to the Example of the Apostles, who, tho' they had the liberty of Publick Places, yet taught also from House to House, *Acts* 5. 42. 20. 20. That which induced him to set and keep up this Exercise as long as he durst (which was till *August*, 1660.) was, that by this means he came better to understand the state of his Flock, and so knew the better how to Preach to them, and Pray for them, and they to Pray one for another. If they were in doubt about any thing relating to their Souls, that was an Opportunity of getting Satisfaction. It was likewise a means of encreasing Knowledge, and Love, and other Graces; and thus it abounded to a good Account.

He was very industrious in visiting the Sick, instructing them, and praying with them; and in this he would say, he aimed at the good, not only of those that were *Sick*, but also of their *Friends* and *Relations* that were about them.

He Preach'd *Funeral Sermons* for all that were Buryed there, Rich or Poor, Old or Young, or little Children; for he looked upon it as an Opportunity of doing good: He called it, *setting in the Plow of the Word, when the Providence had softned and prepared the Ground.* He never took any Money for that or any other Ministerial Performance, besides his stated Salary, for which he thought himself obliged to do his whole Duty to them as a Minister.

When

When he first set up the Ordinance of the Lord's Supper there, he did it with very great Solemnity. After he had endeavoured to instruct them in his publick Preaching, touching the Nature of that Ordinance, he discourſed Perſonally with all that gave up their Names to the Lord in it, touching their Knowledge, Experience, and Converſation, obliged them to obſerve the Law of Chriſt, touching Brotherly Admonition in caſe of Scandal; and gave notice to the Congregation who they were that were admitted; adding this: 'Concerning theſe, and my ſelf, I have two things to ſay; 1. As to 'what is paſt, we have ſinned: If we ſhould ſay, we have not, we 'ſhould deceive our ſelves, and the Truth were not in us; and yet 'this withal we can ſay, and have ſaid it, ſome of us with Tears, 'We are grieved that we have ſinned. 2. For time to come we are 'reſolved by God's Grace to walk in new Obedience; and yet ſee-'ing we are not Angels, but Men and Women, compaſſed about with 'Infirmities and Temptations, it is poſſible we may fall, but if we do, 'it is our declared Reſolution to ſubmit to Admonition and Cenſure, 'according to the Rule of the Goſpel. And all along he took care ſo to manage his Admiſſions to that Ordinance, as that the weak might not be diſcouraged, and yet the Ordinance might not be profaned. He would tell thoſe whom he was neceſſitated to debar from the Ordinance for Ignorance, that he would undertake, if they were but truly willing, they might in a Weeks time by the Bleſſing of God upon their diligent uſe of Means, Reading, Prayer, and Converſe, get ſuch a competent Meaſure of Knowledge, as to be able to diſcern the Lord's Body. And thoſe that had been ſcandalous, if they would but come in and declare their Repentance, and Reſolutions of new Obedience, they ſhould no longer be excluded.

To give a Specimen of his lively Adminiſtrations of that Ordinance, let me tranſcribe the Notes of his Exhortation at the firſt Sacrament that ever he adminiſtred, *Nov.* 27. 1659. I ſuppoſe they are but the Hints of what he enlarged more upon, for he had always a great fluency upon ſuch occaſions.

'Dearly beloved in our Lord and Saviour Jeſus Chriſt, We are 'met together this day about the moſt ſolemn weighty Service under 'Heaven; we are come to a Feaſt, where the Feaſt-maker is God 'the Father, the Proviſion God the Son, whoſe Fleſh is Meat indeed, 'and whoſe Blood is Drink indeed; the Gueſts a company of poor 'Sinners, unworthy ſuch an Honour; the Crumbs under the Table 'were too good for us, and yet we are admitted to taſt of the Pro-'viſion upon the Table; and that which makes the Feaſt is *hearty*

'*welcome*

'*welcome*: God the Father bids you welcome; and Ten thousand 'Welcomes this Day, to the Flesh and Blood of his Son; think you 'hear him saying it to you, O believing Souls, Cant. 5. 1. *Eat, O 'Friends, drink, yea, drink abundantly, O Beloved.* The end of this 'Feast is to keep in remembrance the Death of Christ, and our dest- 'verance by it, and thereby to convey spiritual Nourishment and Re- 'freshment to our Souls. But withal, give me leave to ask you one 'Question, What Appetite have you to this Feast? Are you come 'hungring and thirsting? such as have the Promise, *they shall be filled.* 'He filleth the Hungry with good things, but the Rich are sent emp- 'ty away; a Honey-Comb to a full Soul is no Honey-Comb——— 'Canst thou say as Christ said? *With desire I have desired to eat this.* 'In this Ordinance here's Christ and all his Benefits exhibited to thee. 'Art thou weak? Here's *Bread* to strengthen thee. Art thou sad? 'Here's *Wine* to comfort thee. What is it thou standest in need of? 'a Pardon? Here it is sealed in Blood, take it by Faith, as I offer 'it to you in the Name of the Lord Jesus, *though thy Sins have been as 'Scarlet, they shall be as Wool, if thou be willing and obedient.* It may 'be, here are some that have been Drunkards, Swearers, Scoffers at 'Godliness, Sabbath-breakers, and what not? and God hath put it 'into your Hearts to humble your selves, to mourn for and turn from 'all your Abominations; O come hither, here's Forgiveness for thee. 'What else is it thou wanteſt? O (saith the poor Soul) I would have 'more of the Spirit of Grace, more Power against Sin, especially my 'own Iniquity; why, here it is for thee, *from the Fulness*, that is in 'Jesus Christ *we receive, and Grace for Grace*, Joh. 1. 16. We may 'say as *David* did, Psal. 108. 7, 8. *God hath spoken in his Holiness, 'and then Gilead is mine, and Manasseh mine*: So God hath spoken 'in his Word sealed in his Sacrament, and then Christ is mine, Par- 'don is mine, Grace is mine, Comfort mine, Glory mine; here I 'have his Bond to shew for it. This is to those among you, that 'have engaged their Hearts to approach unto God this Day.

'But if there be any come hither with a false, unbelieving, filthy, 'hard Heart, I do warn you seriously, and with Authority, in the 'Name of Jesus Christ, presume not to come any nearer to this sa- 'cred Ordinance: You that live in the Practice of any Sin, or the 'Omission of any Duty against your Knowledge and Conscience; 'you that have any Malice or Grudge to any of your Neighbours, 'leave your Gift and go your ways; be reconciled to God, be re- 'conciled to your Brother, and then come.——! Better shame thy 'self for coming so near, than damn thy self by coming nearer;

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'I teſtifie to thoſe who ſay they ſhall have Peace, though they go on 'ſtill in their Treſpaſſes, that there's poyſon in the Bread; take it 'and eat it at your own Peril; there's Poyſon in the Cup too, you 'drink your own Damnation: I waſh my Hands from the Guilt of 'your Blood, look you to it. On the other hand, you poor penitent 'Souls that are loſt in your ſelves, here's a Chriſt to ſave you, Come, 'O *come ye that are weary and heavy laden*, &c.

It may not be amiſs to tranſcribe alſo ſome Hints of Preparation for the adminiſtring of the Ordinance of Baptiſm, which I find under his Hand at his firſt ſetting out in the Miniſtry, as follows:

'It is a real Manifeſtation of the Goodneſs and Love of God to Be-'lievers, that he hath not only taken them into Covenant with him-'ſelf, but their Seed alſo; ſaying, *I will be thy God, and the God of thy* 'Seed. Tho' to be born of ſuch, doth not neceſſarily entitle Infants 'to the ſpiritual Mercies of the Covenant, for Grace doth not run in 'a Blood; we ſee the contrary many times, even godly Parents have 'wicked Children; *Abraham* had his *Iſhmael*, and *Iſaac* his *Eſau*, 'yet queſtionleſs it doth entitle them to the external Priviledges of 'the Covenant. *The like Figure unto* Noah's *Ark, even Baptiſm doth* 'alſo now ſave us: *Noah* and all that were his, entred into the Ark, 'though we have cauſe to doubt whether they all entred into Hea-'ven. While our Lord Jeſus was here upon the Earth, they *brought* 'little Children to him, and he *laid his Hands on them, and bleſſed* 'them; and ſaid moreover, *Suffer little Children to come unto me, and* 'forbid them not, (there are many at this Day that forbid little Chil-'dren to come to Chriſt); he adds the Reaſon, for *of ſuch is the King-*'dom of Heaven. Whether it be meant of the viſible Church, often 'ſo called in the Goſpel, or of the ſtate of Glory in another World; 'either way it affords an Argument for Proof of Infant Baptiſm. When 'either Parent is in Covenant with God, their Children alſo are in 'Covenant with him; and being in Covenant, they have an un-'doubted Right and Title to this Ordinance of Baptiſm, which is the 'Seal of the Covenant. So that in the Adminiſtration of this Ordi-'nance, this Day, according to the Inſtitution of Jeſus Chriſt, we 'look upon you are the Father of this Child, as a Perſon in Covenant 'with God: How far you have dealt unfaithfully in the Covenant, 'is known to God and your own Conſcience; but this we know, 'the Vows of God are upon you; and let every one that Nameth 'the Name of Chriſt depart from Iniquity. But before we baptize 'your Child, I am to acquaint you in a few Words what we expect 'from you.

'Q. (1.) Do you avouch God in Jesus Christ this Day to be your 'God? --- See to it that this be done in Truth and with a perfect 'Heart: You may tell us you do so, and you may deceive us, but 'God is not mocked. Q. (2.) And is it your Desire, that your Chil-'dren also may be received into Covenant with the Lord, and that 'the Lord's Broad-seal of Baptism may be set to it; Q. (3.) And do 'you promise in the Presence of God and of this Congregation, that 'you will do your Endeavour towards the training of it up in the 'way of Godliness, that as it is by you through Mercy that it lives the 'Life of Nature, so it may by you also, through the same Mercy, 'live the Life of Grace; else I must tell you, if you be wanting 'herein, there will be a sad Appearance one Day, when you shall 'meet together before the Judgment-seat of Christ, and this solemn 'Engagement of yours will be brought in to witness against you.

These were but the first Instances of his Skilfulness, in dispensing the Mysteries of the Kingdom of God. He declin'd the private Administration of the Lord's Supper to sick Persons, as judging it not consonant to the Rule and Intention of the Ordinance. He very rarely, if ever, *Baptized* in private; but would have Children brought to the solemn Assembly upon the Lord's Day, that the Parents Engagement might have the more Witnesses to it, and the Child the more Prayers put up for it, and that the Congregation might be edified. And yet he would say, there was some Inconvenience in it too, unless People would agree to put off the Feasting part of the Solemnity to some other time, which he very much perswaded his Friends to; and observed, that *Abraham* made a great Feast the same Day that *Isaac was weaned*, (Gen. 21. 8.) not the same Day that he was Circumcised.

His Carriage towards the People of his Parish was very exemplary, condescending to the meanest, and conversing familiarly with them; bearing with the Infirmities of the weak, and becoming all things to all Men. He was exceeding tender of giving Offence, or Occasion of Grief to any Body, minding himself in his Diary upon such Occasions, that the Wisdom that is from above, is *pure, and peaceable, and gentle*, &c. Yet he plainly and faithfully reproved what he saw amiss in any, and would not suffer Sin upon them; mourning also for that which he could not mend. There were some untractable People in the Parish, who sometimes caused Grief to him, and exercised his Boldness and Zeal in reproving. Once hearing of a merry Meeting at an Ale-house on a *Saturday* Night, he went himself and broke it up, and scattered them. At another time, he publickly

ly witnessed against a Frolick of some vain People, that on a *Saturday* Night came to the Church with a Fidler before them, and dress'd it up with Flowers and Garlands, making it (as he told them) more like a Play-house; and was this their Preparation for the Lord's Day, and the Duties of it? *&c.* He minded them of *Eccl.* 11. 9. *Rejoice, O young Man, in thy Youth, but know thou*——

Many out of the neighbouring Parishes attended upon his Ministry, and some came from far, though sometimes he signified his dislike of their so doing, so far was he from glorying in it. But they who had spiritual Senses exercised to discern things that differ, would attend upon that Ministry which they found to be most edifying.

He was about eight Years from first to last, labouring in the Word and Doctrine at *Worthenbury*, and his Labour was not altogether in vain: He saw in many of the travel of his to the rejoycing of his Heart, but with this particular Dispensation (which I have heard him sometimes speak of) that most or all of those in that Parish whom he was (through Grace) instrumental of Good to, died before he left the Parish, or quickly after; so that within a few Years after his removal thence, there were very few of the visible Fruits of his Ministry there; and a new Generation sprung up there, who knew not *Joseph*. Yet the Opportunity he found there was of doing the more good, by having those that were his Charge near about him, made him all his Days bear his Testimony to Parish-Order, where it may be had upon good Terms, as much more eligible, and more likely to answer the end, than the Congregational way of gathering Churches from places far distant, which could not ordinarily meet to worship God together. From his Experience here (though he would say we must do what we can, when we cannot do what we would) he often wished and prayed for the opening of a Door, by which to return to that Order again.

He had not been long at *Worthenbury*, but he began to be taken notice of by the neighbouring Ministers, as likely to be a considerable Man. Though his extraordinary Modesty and Humility (which even in his Youth he was remarkable for) made him to sit down with silence *in the lowest room*, and to say as *Elihu*, *Days shall speak*; yet his eminent Gifts and Graces could not long be hid, the Ointment of the Right Hand will betray it self; and a Person of his Merits could not but meet with those quickly, who said, *Friend, go up higher*; and so that Scripture was fulfilled, *Luke* 14. 10. He was often called upon to preach the Week-day Lectures, which were set up plentifully, and diligently attended upon in those parts, and his Labours were generally

generally very acceptable and successful. The *Vox Populi* fasten'd upon him the Epithet of *Heavenly Henry*, by which Title he was commonly known all the Country over, and his Advice was sought for by many neighbouring Ministers and Christians, for he was one of those that found Favour and good Understanding in the sight of God and Man. He was noted at his first setting out (as I have been told by one who was then intimately acquainted with him, and with his Character and Conversation) for Three things, 1. Great Piety and Devotion, and a mighty Savour of Godliness in all his Converse. 2. Great Industry in the Pursuit of useful Knowledge; he was particularly observed to be very inquisitive when he was among the Aged and Intelligent, hearing them, and asking them Questions; a good Example to young Men, especially young Ministers. 3. Great Self-denial, Self-diffidence, and Self-abasement; this eminent Humility put a Lustre upon all his other Graces. This Character of him, minds me of a Passage I have sometimes heard him tell, as a Check to the Forwardness and Confidence of young Men, that once at a Meeting of Ministers, a Question of Moment was started, to be debated among them; upon the first Proposal of it, a confident young Man shoots his Bolt presently, *Truly*, (saith he) *I hold it so; You hold, Sir*, (saith a grave Minister) *it becomes you to hold your Peace.*

Besides his frequent preaching of the Lectures about him, he was a constant and diligent Attendant upon those within his reach, as a Hearer; and not only wrote the Sermons he heard, but afterwards recorded in his Diary what in each Sermon reach'd his Heart, affected him and did him good; adding some proper, pious Ejaculations, which were the Breathings of his Heart, when he meditated upon, and prayed over the Sermon.

What a wonderful Degree of Piety and Humility doth it evidence, for one of so great acquaintance with the Things of God to write, *This I learnt out of such a Sermon, and this was the Truth I made up to my self* out of such a Sermon! and indeed something out of every Sermon. His diligent improvement of the Word preached contributed (more than any one thing, as a means) to his great Attainments in Knowledge and Grace. He would say sometimes, that one great Use of Week-day Lectures was, that it gave Ministers an Opportunity of hearing one another preach, by which they are likely to profit, when they hear not as Masters, but as Scholars, not as Censors, but as Learners.

His great Friend and Companion, and Fellow Labourer in the Work of the Lord, was the worthy Mr. *Richard Steel* (Minister of *Hanmer*,

Hanmer, one of the next Parishes to *Worthenbury*) whose Praise is in the Churches of Christ, for his excellent and useful Treatises, *The Husbandman's Calling*; *An Antidote against Distractions*, and several others. He was Mr. *Henry's alter idem*, the Man of his Counsel; with him he joined frequently at *Hanmer* and else-where in Christian Conference, and in days of Humiliation and Prayer: Besides, their Meetings with other Ministers at publick Lectures; after which it was usual for them to spend some time among themselves in set Disputations in Latin. This was the work that in those Days was carried on among Ministers, who made it their business, as Iron sharpens Iron, to provoke one another to Love and Good Works. What was done of this kind in *Worcestershire*, Mr. *Baxter* tells us in his Life.

In the beginning of his Days he often laboured under bodily Distempers; it was fear'd that he was in a Consumption; and some blamed him for taking so much Pains in his Ministerial Work, suggesting to him, *Master spare thy self*: One of his Friends told him he lighted up all his Pound of Candles together; and that he could not hold out long at that rate; and wished him to be a better Husband of his Strength: But he often reflected upon it with Comfort afterwards, that he was not influenced by such Suggestions: *The more we do, the more we may do* (so he would sometimes say) *in the Service of God.* When his Work was sometimes more than ordinary, and more hard upon him, he thus appealed to God; *thou knowest, Lord, how well contented I am to spend and to be spent in thy Service; and if the outward Man decay, O, let the inward Man be renewed.* Upon the returns of his Indisposition he expresseth a great Concern how to get Spiritual Good by it; to come out of the Furnace, and *leave some Dross behind*; for *it is a great Loss to lose an Affliction.* He mentions it as that which he hoped did him good, that he was ready to look upon every return of Distemper, *as a Summons to the Grave*; thus he learn'd to dye daily. *I find* (saith he) *my earthly Tabernacle tottering and when it is taken down, I shall have a Building in Heaven, that shall never fail. Blessed be God the Father, and my Lord Jesus Christ, and the good Spirit of Grace. Even so, Amen.* This was both his *Strength* and his *Song*, under his Bodily Infirmities.

While he was at *Worthenbury* he constantly laid by the Tenth of his Income for the Poor, which he carefully and faithfully dispos'd of, to the liberal things which he devis'd, especially the teaching of poor Children: And he would recommend it as a good Rule to *lay by* for Charity (in some proportion, according as the Circumstances are) and then it will be the easier to *lay out* in Charity; we shall be the more

apt

apt to seeck for Opportunities of doing good, when we have Mo[ney] lying by us, of which we have said, This is not our own, but [the] Poors. To encourage himself and others to Works of Charity, [he] would say, *He is no Fool who parts with that which he cannot keep, wh[o] he is sure to be recompensed with that which he cannot lose.* And yet [he] prove Alms to be Righteousness, and to exclude all boasting of them, he often express'd himself in those Words of *David*, *Of thine own Land, have we given thee.*

In the Year 1658. the Ministers of that Neighbourhood, began to enlarge their Correspondence with the Ministers of *North-Wales*; and several Meetings they had at *Ruthin* and other Places that Year, for the setling of a Correspondence, and the promoting of Unity and Love, and good Understanding among themselves, by entring into an *Association*, like those some Years before of *Worcestershire* and *Cumberland*, to which, as their Pattern (those Two having been published) they did refer themselves. They appointed particular Associations; and (notwithstanding the differences of Apprehension that were among them; some being in their Judgments *Episcopal*, others *Congregational*, and others *Classical*) they agreed to lay aside the Thoughts of Matters in Variance, and to give to each other the Right Hand of Fellowship; that with one Shoulder and with one Consent, they might study each in their Places to promote the *Common* Interest of Christ's Kingdom, and the *Common* Salvation of precious Souls. He observ'd that this Year, after the Death of *Oliver Cromwell*, there was generally throughout the Nation, a great Change in the Temper of God's People, and a mighty Tendency towards Peace and Union, as if they were by Consent weary of their long Clashings, which in his Diary he expresseth his great Rejoycing in, and his Hopes that the time was at hand, when *Judah should no longer vex Ephraim, nor Ephraim envy Judah, neither should they learn War any more.* And though these Hopes were soon disappointed by a Change of the Scene, yet he would often speak of the Experience of that and the following Year in those parts, as a Specimen of what may yet be expected (and therefore is Faith prayed for) when the Spirit shall be powred out upon us from an high. But alas! *Who shall live when God doth this?* From this Experience he likewise gather'd this Observation, *That it is not so much our Difference of Opinion that doth us the Mischief* (for we may as soon expect all the Clocks in the Town to strike together, as to see all good People of a Mind in every thing on this Side Heaven) *but the Mismanagement of that Difference.*

In the Association of the Ministers it was referred to Mr. *Henry* to draw up that part of their Agreement which concerned the *Worship of God*, which task he perform'd to their Satisfaction: His Preface to what he drew up begins thus: 'Though the main of our Desires and Endeavours be after Unity in the greater things of God; yet we judge Uniformity in the Circumstances of Worship, a thing not to be altogether neglected by us, not only in regard of that Influence, which external visible Order hath upon the Beauty and Comeliness of the Churches of Christ; but also as it hath a direct Tendency to the strengthening of our Hands in Ministerial Services, and withal to the removing of those Prejudices which many People have conceived, even against Religion and Worship it self. We bless God from our very Souls, for that whereunto we have already attained; and yet we hope some further thing may be done, in Reference to our closer walking by the same Rule, and minding the same things. The Word of God is the Rule which we desire and resolve to walk by in the Administration of Ordinances; and for those things wherein the Word is silent, we think we may and ought to have recourse to Christian Prudence, and the Practice of the Reformed Churches, agreeing with the general Rules of the Word: And therefore we have had (as we think we ought) in our present Agreement, a special Eye to the *Directory*, *&c.*

These Agreements of theirs were the more likely to be for Good, for that here (as in *Worcestershire*) when they were in Agitation, the Ministers set apart a Day of Fasting and Prayer among themselves to bewail Ministerial neglects, and to seek to God for Direction and Success in their Ministerial Work. They met sometimes for this purpose at Mr. *Henry*'s House at *Worthenbury*.

One Passage may not improperly be inserted here, that once at a Meeting of the Ministers, being desired to subscribe a Certificate concerning one whom he had not sufficient acquaintance with; he refused, giving this Reason, That *he preferred the Peace of his Conscience before the Friendship of all the Men in the World.*

Sept. 29. 1658. the Lady *Puleston* dyed. *She was* (saith he) *the best Friend I had on Earth, but my Friend in Heaven is still where he was, and he will never leave me nor forsake me.* He preached her Funeral Sermon from *Isa.* 3. last, *Cease from Man whose Breath is in his Nostrils.* He hath noted this Expression of hers not long before she died; *My Soul leans to Jesus Christ, lean to me sweet Saviour.* About this time he writes, *A dark Cloud is over my Concernments in this Family, but my Desire is, that whatever becomes of me and my Interest, the Interest of*

Christ may still be kept on foot in this Place. Amen, so be it. But adus soon after, that Saying of *Athanasius*, which he was us'd often quote and take Comfort from; *Nubecula est & cito pertransibit.* is a little Cloud, and will soon blow over.

About a Year after, *Sept.* 5. 1659. Judge *Puleston* dy'd and Mr. *Henry*'s Interest in *Emeral* Family was buried in his Grave. Preached the Judge's Funeral Sermon, from *Neh.* 13. 14. *Wipe not my good Deeds that I have done for the House of my God, and for the Offices thereof*; The Design of which Sermon was not to applaud Deceased Friend; I find not a Word in the Sermon to that Purpo But he took occasion from the Instance of so great a Benefactor to th Ministry, as the Judge was, to shew that Deeds done for the Hou of God, and the Offices thereof, are good Deeds: and to press Pe ple according as their Ability and Opportunity was, to do such Deeds One Passage I find in that Sermon which ought to be recorded; tha it had been for several Years the Practice of a worthy Gentleman i the neighbouring County, in renewing his Leases, instead of maki it a Condition that his Tenants should keep a Hawk or a Dog fo him, to oblige them that they should keep a Bible in their Houses fo themselves, and should bring up their Children to learn to read an to be catechized. This (saith he) would be no charge to you, an it might oblige them to that which otherwise they would neglect. *Some wish'd* (saith he, in his Diary) *that I had chosen some other Subject for that Sermon, but I approved my self to God, and if I please Me I am not the Servant of Christ.*

What Personal Affronts he received from some of the Branches o that Family at that time, need not be mentioned, but with what e emplary Patience he bore them, ought not to be forgotten.

In *March*, 165⅔. he was very much sollicited to leave *Worthenbur* and to accept of the Vicaridge of *Wrexham*, which was a Place th he had both a great Interest in, and a great Kindness for, but h could not see his Call clear from *Worthenbury*, so he declin'd it. Th same Year he had an Offer made him of a considerable Living near *London*; but he was not of them that are given to Change, nor di he consult with Flesh and Blood, nor seek great things to himself.

That Year he had some Disturbance from the Quakers, who were set on by some others, who wished ill to his Ministry; they challenged him to dispute with them: and that which he was to prove against them, was, that the God he worshipped was not an Idol; that *John Baddely* (a Blacksmith in *Malpas*, and the Ring-leader of the Quakers in that Country) was not infallible nor without Sin.

That

that Baptiſm with Water, and the Lord's Supper are Goſpel-Ordinances; that the Scriptures are the Word of God, and that Jeſus Chriſt will come to Judge the World at the laſt Day: But he never had any Publick Diſputes with them, nor ſo much Diſturbance from them in Publick Worſhip, as ſome other Miniſters had elſewhere about that time. He had ſome Apprehenſions at that time, that God would make the Quakers a Scourge to this Nation; but had Comfort in this Aſſurance, that God would in due time vindicate his own Honour, and the Honour of his Ordinances, and thoſe of them who will not repent to give him Glory, will be caſt into the Fire.

One Paſſage I cannot omit, becauſe it diſcovers what kind of Spirit the Quakers were of: A debauch'd Gentleman being in his Rents at *Malpas*, Drinking and Sweating, was after a ſort reproved for it by *Baddely* the Quaker, who was in his Company; Why (ſaith the Gentleman) I'll ask thee one Queſtion, Whether is it better for me to follow Drinking and Swearing, or to go and hear *Henry*? He anſwered, *Of the Two, rather follow thy Drinking and Swearing.*

The *Cheſhire* Riſing this Year (in Oppoſition to the Irregular Powers that then were uppermoſt) under Sir *George Booth* (afterwards Lord *Delamere*) and that of *North-Wales*, under Sir *Thomas Middleton*, could not but affect *Worthenbury*, and the Country thereabouts. Mr. *Henry*'s Prayer for them in his Diary, the Day of their firſt appearing is, *Lord own them, if they truly own thee.* He notes, that *Lambert*'s Forces which came down to ſuppreſs them, did in that Neighbourhood eſpouſe the Quakers Cauſe, and offer Injury to ſome Miniſters; and therefore (ſaith he) unleſs God intend the Ruine of the Nation by them, they cannot proſper: Nor did they long, though in that Expedition they had Succeſs. In their Return ſome of *Lambert*'s Soldiers were at *Worthenbury* Church, hearing Mr. *Henry* upon a Lord's Day; and one of them ſat with his Hat on, while they were ſinging Pſalms, for which he publickly admoniſh'd him: And there being many Anabaptiſts among them, he hath recorded it as a good Providence, that thoſe Queſtions in the Catechiſm which are concerning Baptiſm, came in courſe to be expounded that Day. The firſt riſing of the *Cheſhire Forces* was *Aug.* 1. 1659. and the 19th following they were worſted and Scatter'd by *Lambert*'s Forces, near *Northwich*, a ſtrange Spirit of Fear being upon them, which quite took off their Chariot-wheels. The Country call'd it not the *Cheſhire Riſing*, but the *Cheſhire Race.* Some blamed him that he did not give God Thanks publickly for the Defeat of Sir *George Booth*; to whom he anſwer'd with his uſual Mildneſs, that his *Apprehenſions*

concerning that Affair were not the same with theirs. We are now (said he) much in the dark, never more. He preach'd the Lecture at Chester soon after, just at the time when Mr. Cook, an eminent Minister in Chester, and several others were carried Prisoners to London, for their Agency in the late Attempt; and the City was threatned to have their Charter taken away, &c. The Text in course that Day (for they preached over the latter part of that Epistle, if not the whole, at that Lecture) happen'd to be Heb. 13. 14. We have here no continuing City, which he thought a Word upon the Wheels at that time. He notes in his Diary, that when, after that, the Army rul'd, disturb'd the Parliament, and carried all before them with a high Hand, there were great Grounds to fear sad times approaching; and his Prayer is, Lord fit thy People for the fiery Tryal.

He was a hearty Well-wisher to the return of the King, the Spring following, April 1660. and was much affected with the Mercy of it. While others rejoice carnally (saith he) Lord, help thy People to rejoice spiritually, in our publick National Mercies. 'Twas upon that occasion that Mr. Baxter preached his Sermon of Right Rejoicing, on Luke 10. 20. But he and others soon saw Cause to Rejoice with Trembling, and to sing both of Mercy and Judgment; for about that time he hath this melancholy Remark; Religion loses Ground exceedingly, and Profaneness gets it: Help, Lord! However, he was very Industrious to quiet the Minds of some who were uneasy at that great Revolution; and that Scripture yielded him much Satisfaction, John 3. 35. The Father loveth the Son, and hath given all things into his hand. If Christ be not only the Head of the Church, but Head over all things to the Church, we may be assured, that all things shall me made to work together for Good to it. The Text also which the Lord put it into his Heart to preach upon, on the day of Publick Thanksgiving for the King's Restoration, was very comfortable to him, Prov. 21. 1. The King's Heart is in the Hand of the Lord. His Sence of that great Mercy of God to the Nation, in the unbloody, peaceable and legal Settlement of King Charles II. upon the Throne, was the same with that of Multitudes, besides both Ministers and others that were of the quiet in the Land, who yet not long after suffered very hard things under him. Soon after the Return of the King, he notes how industrious some were to remove him from Worthenbury, on which he writes this as the breathing of his Soul towards God; Lord, if it please thee, fasten me here as a Nail in a sure Place; if otherwise, I will take nothing ill which thou doest with me. And when prest by his Friends more earnestly than before, to accept of some other Place,

Lord,

Lord, (saith he) *Mine Eye is up unto thee, I am wholly at thy disposal, make my way plain before my Face, because of mine Enemies; my Resolution is, to deny my self if thou callest me. Here (or any where, 'tis no great matter where) I am.* Many Years after the King's Return, he [illegible] a Letter, *May* 29. Τῇ ἡμέρᾳ αὐτῇ τῇ γλυκυπίκρᾳ.

There are two things further which I think it may be of use to give some Account of in the Close of this Chapter. 1. Of the Course of his Ministry at *Worthenbury*, and 2. Of the State of his Soul, and the Communion he had with God in those Years.

As to the Subjects he preached upon, he did not use to dwell long upon a Text. *Better one Sermon upon many Texts*, (*viz.* many Scriptures opened and applied) *than many Sermons upon one Text*: To that purpose he would sometimes speak.

He used to preach in a fixed Method, and linked his Subjects in a sort of a Chain: He adapted his Method and Style to the Capacity of his Hearers, fetching his Similitudes for Illustration, from those things which were familiar to them. He did not shoot the Arrow of the Word over their Heads in high Notions, or the Flourishes of affected Rhetorick, nor under their Feet by blunt and homely expressions, as many do under pretence of plainness, but to their Hearts in close and lively Applications. His delivery was very graceful and agreeable, far from being either noisie, and precipitate on the one hand, or dull and slow on the other. His Doctrine did drop as the Dew, and distil as the soaking Rain, and came with a charming pleasing Power, such as many will bear witness to, that have wonder'd at the gracious Words which proceded out of his Mouth.

He wrote the Notes of his Sermons pretty large for the most part, and always very legible: But even when he had put his last Hand to them, he commonly left many imperfect Hints, which gave room for Enlargements in Preaching, wherein he had a great Felicity. And he would often advise Ministers not to tye themselves too strictly to their Notes, but having well digested the matter before, to allow themselves a Liberty of Expression, such as a Man's Affections, if they be well rais'd, will be apt to furnish him with. But for this, no certain Rule can be given, there are *diversities of gifts*, and each to *profit withal*.

He kept his Sermon-Notes in very neat and exact Order; Sermons in Course, according to the Order of the Subject; and occasional Sermons according to the Scripture-Order of the Texts; so that he could readily turn to any of them. And yet, though afterwards he was removed to a place far enough distant from any of that Audi-

tory, yet (though some have desired it) he seldom preached any of those Hundreds of Sermons which he had preached at *Worthenbury*, no not when he preach'd never so privately, but to the last he studied new Sermons, and wrote them as elaborately as ever; for he thought a Sermon best preach'd, when it was newly meditated: Nay, if sometimes he had Occasion to preach upon the same Text, yet he would make and write the Sermons over; and he never offered that to God which cost him nothing.

When he went to *Oxford*, and preach'd there before the University in *Christ-Church*, as he did several times, his labours were not only very acceptable, but successful too; particularly one Sermon which he preach'd there, on *Prov.* 14. 9. *Fools make a mock at sin*; for which Sermon a young Master of Arts came to his Chamber afterwards to return him Thanks, and to acknowledge the good Impressions which Divine Grace, by that Sermon, had made upon his Soul, which he hoped he should never forget.

In his Diary he frequently records the frame of his Spirit in studying and preaching. Sometimes blessing God for signal help vouchsafed, and owning him the *Lord God of all his Enlargements*; at other times, complaining of great deadness and straitness. *It is a wonder* (saith he) *that I can speak of eternal things, with so little Sense of the Reality of them. Lord, strengthen that which remains, which is ready to die.* And he once writes thus upon a studying Day; 'I forgot 'explicitly and expressly when I began to crave help from God, and 'the Chariot Wheels drove accordingly. Lord, forgive my Omissions, and keep me in the way of Duty.

As to the state of his Soul in these Years, it should seem by his Diary that he was exercised with some Doubts and Fears concerning it. *I think* (saith he) *never did any poor Creature pass through such a Mixture of Hope and Fear, Joy and Sadness, Assurance and Doubting, down and up, as I have done these Years past*---- (The Notice of this may be of use to poor drooping Christians, that they may know their Case is not singular; and that if God for a small Moment hide his Face from them, he deals with them no otherwise than as he useth sometimes to deal with the dearest of his Servants). It would affect one, to hear one that liv'd a life of Communion with God, complaining of great Straitness in Prayer. *No life at all in the Duty, many Wandrings; if my Prayers were written down, and my vain Thoughts interlined, what incoherent Nonsense would there be? I am ashamed, Lord I am ashamed, O pity, and pardon.* To hear him suspecting the Workings of Pride of Heart, when he gave an Account to a Friend, who enquired of him,

him touching the Success of his Ministry, and that he should record that concerning himself, with this Ejaculation annexed, *The Lord pardon and subdue*: 'Twas a Sign that he kept a very watchful Eye upon the Motions of his own Heart.

To hear him charging it upon himself, that he was present at such a Duty in the midst of many Distractions, not tasting Sweetness in it, &c. When a Fire is first kindled (saith he) there is a deal of Smoak and Smother, that afterwards wears away; so in young Converts, much Peevishness, Frowardness, Darkness; *So it hath been with my Soul, and so it is yet in a great measure. Lord, pity, and do not quench the smoaking Flax; though as yet it do but smoak, let these Sparks be blown up into a Flame.*

Great Mercies, but poor Returns; signal Opportunities, but small Improvements: Such are his Complaints frequently concerning himself. And though few or none excell'd him in profitable Discourse, yet in that he often bewails his Barrenness and Unprofitableness. *Little Good done or gotten such a Day for want of a Heart; 'tis my Sin and Shame. O that I had Wings like a Dove.*

Yet when he wanted a Faith of Assurance, he liv'd by a Faith of Adherence. Such a Day (saith he) *a full Resignation was made of all my Concernments, into the Hands of my Heavenly Father, let him deal with me as seemeth good in his Eyes; I am learning and labouring to live by Faith. Lord help my Unbelief.* Another time he notes, that many perplexing Fears being upon his Spirit, they were all silenced with that sweet Word which was seasonably brought to his Remembrance, *Fear none of those things which thou shalt suffer.*

He very frequently kept Days of Fasting and Humiliation in secret, which he calls his Days of *Atonement*. Sometimes he observed these Monthly, and sometimes only upon special Occasions; but the *Memorandums* in his Diary (not only while he was at *Worthenbury*, but often after) shew what sweet Communion he had with God in those solemn Duties, which no Eye was Witness to, but his who *sees in secret*, and will *reward openly*. *Remember (O my Soul)* such a Day, *as a Day of more than ordinary Engagements entred into, and strong Resolutions taken up of closer Walking, and more Watchfulness. O my God, undertake for me!* And upon another of those Days of secret Prayer and Humiliation, he notes, *if sowing in Tears be so sweet, what then will the Harvest be, when I shall reap in Joy? Bless the Lord, O my Soul, who forgiveth all thine Iniquities, and will in due time heal all thy Diseases.*

CHAP. IV.

His Marriage, Family, Family-Religion, and the Education of his Children.

HE removed from *Emeral*, to the House in *Worthenbury*, which the Judge had built for him, in *February*, 165⅞, and then had one of his Sisters with him to keep his House. No sooner had he a Tent, but God had an Altar in it, and that a smoaking Altar. There he set up Repetition on Sabbath-Evenings, and welcom'd his Neighbours to it.

His Christian Friends often, and sometimes his Brethren in the Ministry, kept Days of Fasting and Prayer at his House. He us'd to tell People when they had built new Houses, they must dedicate them (referring to *Deut.* 20. 5. and *Psal.* 30. *ult.*) that is, they must invite God to their Houses, and devote them to his Service.

Providence having thus brought him into a House of his own, soon after provided him a Help-meet for him. After long Agitation, and some Discouragement and Opposition from the Father, *Apr.* 26. 1660. he married *Katharine*, the only Daughter and Heir of *Mr. Daniel Matthews*, of *Broad-Oak*, in the Township of *Iscoyd*, in *Flintshire* (but in the Parish of *Malpas*, which is in *Cheshire*, and about Two Miles distant from *Whitchurch*, a considerable Market Town in *Shropshire*). Mr. *Matthews* was a Gentleman of a very competent Estate; such a one as King *James* the First us'd to say was the happiest Lot of all others, which set a Man below the Office of a Justice of Peace, and above that of a Petty-Constable. This was his only Child; very fair and honourable Overtures had been made for her Disposal; but it pleased God so to order Events, and to over-rule the Spirits of those concern'd, that she was reserv'd to be a Blessing to this good Man, in things pertaining *both to Life and Godliness*.

His Purpose of Marriage was published in the Church Three Lord's Days before, a laudable Practice, which he greatly approved, and perswaded others to.

The Day before his Marriage, he kept as a Day of secret Prayer and Fasting.

He us'd to say, those who would have Comfort in that Change of their Condition, must see to it, that they bring none of the Guilt of

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the Sin of their single State with them into the married State. And the Presence of Christ at a *Wedding, will turn the Water into Wine*; and he will come, if he be invited by Prayer.

He took all Occasions while he liv'd, to express his Thankfulness to God, for the great Comfort he had in this Relation. *A Day of Mercy* (so he writes on his Marriage Day) *never to be forgotten. God had given him one* (as he writes afterwards) *every way his Helper, in whom he had much Comfort, and for whom he thanked God with all his Heart.* He writes in his Diary, *April* 26. 1680. *This Day we have been Married Twenty Years, in which time we have received of the Lord more than Twenty Thousand Mercies; to God be Glory.* Sometimes he writes we have been so long Married, and *never reconciled*; that is, there never was any Occasion for it. His usual Prayer for his Friends in the Married State, was according to his own Practise in that State; That they might be *mutually serviceable to each others Faith and Holiness, and jointly serviceable to God's Honour and Glory.*

Her Father, though he put some Hardships upon him in the Terms, and had been somewhat averse to the Match, yet by *Mr. Henry's* great Prudence, and God's good Providence, he was influenced to give a free Consent to it; and he himself, with his own Hand, gave her in Marriage. From this, as from other Experiences, Mr. *Henry* had learn'd to say with Assurance; *It is not in vain to wait upon God and to keep his way.* Mr. *Matthews* settled part of his Estate before Marriage upon them and theirs; he lived about seven Years after; and when he died, the remainder of it came to them. This competent Estate which the Divine Providence brought into his Hand, was not only a comfortable Support to him when he was turn'd out of his Living, and when many faithful Ministers of Christ were reduced to great Poverty and Straits; but it enabled him likewise, as he had Opportunity, to preach the Gospel freely, which he did to his dying Day; and not only so, but to give for the Relief of others that were in want, in which he sow'd plentifully, to a very large Proportion of his Income; and often blessed God that he had wherewithal remembring the Words of the Lord, how he said, *It is more blessed to give than to receive.*

Such was his House, and such the Vine which God graciously planted by the side of his House. By her God gave him six Children, all born within less than Eight Years; the Two Eldest, Sons, *John* and *Matthew*: the other Four, Daughters, *Sarah, Katharine, Eleanor* and *Ann.* His eldest Son *John* dyed of the *Measles* in the sixth Year of his Age; and the rest were in Mercy continued to him.

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The Lord having built him up into a Family, he was careful and faithful in making good his solemn Vow at his Ordination, that *he and his House would serve the Lord.* He would often say, *That we are really which we are relatively.* It is not so much what we are in Church, as what we are in our Families. Religion in the Power of it will be *Family Religion.* In this his Practice was very Exemplary; he was one that walked before his House in a perfect way, with a perfect Heart, and therein behav'd himself wisely. His constant Care and prudent Endeavour was not only to put away Iniquity far from his Tabernacle, but that where he dwelt, the Word of Christ might dwell richly. If he might have no other *Church*, yet he had a *Church in his House.*

He made Conscience of *Closet-worship*, and did abound in it, not making his *Family-worship* to excuse for that. He hath this affecting Note in his Diary, upon the removing of his Closet but from one Room in the House to another, this Day (saith he) my new Closet was *Consecrated*, if I may so say, with this Prayer; *That all the Prayers that ever should be made in it, according to the Will of God, Morning, Evening and at Noon-Day, ordinary or extraordinary, might be accepted of God, and obtain a gracious Answer, Amen and Amen.* It was the Caution and Advice which he frequently gave to his Children and Friends; Be sure you look to your secret Duty, keep that up whatever you do; The Soul cannot prosper in the neglect of it. He observed that *Apostacy* generally begins at the Closet-door. Secret Prayer is first neglected, and carelessly performed, then frequently omitted, and after a while wholly cast off; and then farewel God and Christ and all Religion.

He also advis'd that *secret Duty be perform'd secretly*, which was the Admonition he gave sometimes to those who caused their Voice to be heard on high in that Duty.

Besides this, he and his Wife constantly prayed together Morning and Evening; and never, if they were together at home or abroad, was it intermitted; and from his own Experience of the Benefit of this Practice, he would take all Opportunities to recommend it to those in that Relation, as conducing very much to the Comfort of it, and to their furtherance in that, which he would often say is the great Duty of Yoke-fellows; and that is, to *all they can to help one another to Heaven.* He would say, that this Duty of Husbands and Wives praying together, is intimated in that of the Apostle, 1 *Pet.* 3. 7. where they are exhorted to *live as Heirs together of the Grace of Life, that their Prayers* (especially their Prayers together) *be not hindred*;

that nothing may be done to hinder them from praying together, nor to hinder them in it, nor to spoil the Success of those Prayers. This Sanctifies the Relation, and fetcheth in a Blessing upon it, makes the Comforts of it the more sweet, and the Cares and Crosses of it the more easie, and is an excellent Means of preserving and encreasing Love in the Relation. Many to whom he hath recommended the Practice of this Duty, have blessed God for him, and for his Advice concerning it. When he was abroad and lay with any of his Friends he would mind them of his Rule, *That they who lye together must pray together.* In the Performance of this part of his daily Worship he was usually short, but often much affected.

Besides these he made Conscience, and made a Business of *Family-Worship* in all the parts of it; and in it he was uniform, steddy and constant from the time that he was first called to the Charge of a Family, to his dying Day; and according to his own Practice, he took all Occasions to press it upon others. His Doctrine once from *Josh.* 24. 15. was, *That Family-Worship is Family-Duty.* He would say sometimes, if the Worship of God be not in the House, write, *Lord have Mercy on us*, upon the Door; for there is a Plague, a Curse in it. It is the Judgment of Archbishop *Tillotson*, in that excellent *Book* which he published a little before his Death upon this *Subject*; *That constant Family-Worship is so necessary to keep alive a Sense of God and Religion in the Minds of Men, that he sees not how any Family that neglects it, can in reason be esteemed a Family of Christians, or indeed to have any Religion at all.* How earnestly would Mr. *Henry* reason with People sometimes about this Matter, and tell them what a Blessing it would bring upon them and their Houses, and all that they had. He that makes his House a *little Church*, shall find, that God will make it a *Little Sanctuary.* It may be of use to give a particular Account of his Practice in this Matter, because it was very exemplary. As to the time of it, his Rule was, commonly, the earlier the better, both Morning and Evening; in the Morning before worldly Business crowded in, *early will I seek thee:* He that is the first should have the first; nor is it fit that the Worship of God should stand by and wait while the World's turn is served. And early in the Evening before the Children and Servants began to be sleepy; and therefore, if it might be, he would have Prayer at Night before Supper, that the Body might be the more fit to serve the Soul in that Service of God. And indeed he did industriously contrive all the Circumstances of his Family-Worship, so as to make it most solemn and most likely to answer the End. He always made

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't the Business of every Day, and not (as too many make it) a By-business. This being his fixed Principle, all other Affairs must in time give way to this. And he would tell those who objected against Family-Worship, that they could not get time for it; that if they would but put on Christian Resolution at first, they would not find the Difficulty so great as they imagined; but after a while, their other Affairs would fall in easily and naturally with this, especially where there is that *Wisdom* which is *profitable to direct*. Nay, they would find it to be a great Preserver of Order and Decency in a Family, and it would be like a Hem to all their other Business, to keep it from ravelling. He was ever careful to have all his Family present at Family-Worship; though sometimes, living in the Country, he had a great Houshold; yet he would have not only his Children and Sojourners (if he had any) and Domestick Servants, but his Workmen and Day-Labourers, and all that were employed for him, if they were within call to be present, to join with him in this Service; and as it was an Act of his Charity many times to set them to work for him, so to that he added this Act of Piety, to set them to work for God. And usually when he paid his Workmen their Wages, he gave them some good Counsel about their Souls: Yet if any that should come to Family-Worship were at a distance, and must be staid for long, he would rather want them, than put the Duty much out of time; and would sometimes say at a Night, *Better one away than all sleepy.*

The Performances of his Family-Worship were the same Morning and Evening. He observed that under the Law, the *Morning* and the *Evening Lamb*, had the same *Meat-offering* and *Drink-offering*, *Exod.* 29. 38. — 41. He always began with a short, but very solemn Prayer, imploring the Divine Presence and Grace, Assistance and Acceptance; particularly begging a Blessing upon the Word to be read, in reference to which he often put up this Petition; *That the same Spirit that indited the Scripture, would enable us to understand the Scripture, and to make up something to our selves out of it that may be to good:* And esteeming the Word of God as his necessary Food, he would sometimes pray in a Morning, that *our Souls might have a good Meal out of it.* He commonly concluded even this short Prayer, as he did also his Blessings before and after Meat, with a *Doxology* as *Paul* upon all Occasions, *To him be Glory*, &c. which is properly Adoration, and is an essential part of Prayer.

He next sung a Psalm, and commonly he sung *David's* Psalms in order, throughout; sometimes using the old Translation, but gene-

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rally Mr. *Barton's*: and his usual way was to sing a whole Psalm throughout, tho' perhaps a long one, and to sing quick; (yet with a good Variety of proper and pleasant Tunes) and that he might do so, usually the Psalm was sung without reading the Line betwixt (every one in the Family having a Book); which he preferred much before the common way of singing, where it might conveniently be done, as more agreeable to the Practice of the Primitive Church, and the Reformed Churches abroad; and by this means he thought the Duty more likely to be perform'd *in the Spirit, and with the Understanding*; the Sence being not so broken, nor the Affections interrupted, as in reading the Line betwixt. He would say, that a Scripture Ground for singing Psalms in Families, might be taken from *Psal.* 118. 15. *The Voice of Rejoicing, and of Salvation, is in the Tabernacles of the Righteous*; and that it is a way to hold forth Godliness (like *Rahab's* Scarlet Thread, *Josh.* 2. 17.) to such as pass by our Windows.

He next read a Portion of Scripture, taking the Bible in order; he would sometimes blame those who only pray in their Families, and do not read the Scripture: In Prayer we speak to God, by the Word he speaks to us; *and is there any Reason* (saith he) *that we should speak all?* In the Tabernacle the Priests were every Day to *burn Incense*, and to *light the Lamps*; the former figuring the Duty of Prayer, the latter the Duty of reading the Word. Sometimes he would say, those do well that Pray Morning and Evening in their Families, those do better, that pray and read the Scriptures; but those do best of all that pray, and read, and sing Psalms, and Christians should *covet earnestly the best Gifts*.

He advised the reading of the Scripture in order; for though one Star in the Firmament of the Scripture differ from another Star in Glory, yet *wherever God hath a Mouth to speak, we should have an Ear to hear*; and the diligent Searcher may find much excellent Matter in those parts of Scripture, which we are sometimes tempted to think, might have been spar'd. How affectionately would he sometimes bless God for *every Book, and Chapter, and Verse and Line in the Bible!*

What he read in his Family, he always expounded; and exhorted all Ministers to do so, as an excellent Means of encreasing their Acquaintance with the Scripture. His Expositions were not so much critical as plain, and practical, and useful; and such as tended to Edification, and to answer the end for which the Scriptures were written, which is to make us wise to Salvation. And herein he had a peculiar Excellence, performing that daily Exercise with so much Judgment,

Judgment, and at the same time with such Facility and Clearness, as if every Exposition had been premeditated; and very instructive they were, as well as affecting to the Auditors. His Observations were many times very pretty and surprizing, and such as one shall not ordinarily meet with. Commonly in his Expositions he reduced the Matter of the Chapter or Psalm read, to some Heads; not by a Logical Analysis, which often minceth it too small, and confounds the Sense with the Terms; but by such a Distribution as the Matter did most easily and unforcedly fall into. He often mention'd that Saying of *Tertullian's*, *I adore the Fulness of the Scriptures*; and sometimes that, *Scriptura semper habet aliquid relegentibus*. When sometimes he had hit upon some useful Observation that was new to him, he would say afterwards to those about him, *How often have I read this Chapter, and never before now took notice of such a thing in it!* He put his Children, while they were with him, to write these Expositions; and when they were gone from him, the Strangers that sojourned with him did the same. What Collections his Children had, though but broken and very imperfect Hints; yet, when afterwards they were disposed of in the World, were of good use to them and their Families. Some Expositions of this Nature, that is, plain and practical, and helping to raise the Affections and guide the Conversation by the Word, he often wished were published by some good Hand for the benefit of Families: But such was his great Modesty and Self-diffidence (though few more able for it) that he would never be perswaded to attempt any thing of that kind himself. As an Evidence how much his Heart was upon it, to have the Word of God read and understood in Families, take this Passage out of his *Last Will and Testament*: *I give and bequeath to each of my Four Daughters, Mr.* Pool's *English Annotations upon the Bible, in Two Volumes, of the last and best Edition that shall be to be had at the time of my Decease, together with Mr.* Barton's *last and best Translation of the singing Psalms, one to each of them; requiring and requesting them to make daily use of the same, for the Instruction, Edification and Comfort of themselves and their Families.* But 'tis time we proceed to the Method of his Family-Worship.

The Chapter or Psalm being read and expounded, he requir'd from his Children some Account of what they could remember of it; and sometimes would discourse with them plainly and familiarly about it, that he might lead them into an Acquaintance with it, and (if it might be) impress something of it upon their Hearts.

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He then pray'd, and always kneeling, which he looked upon as the fittest and most proper Gesture for Prayer; and he took Care that his Family should address themselves to the Duty, with the outward Expressions of Reverence and Composedness. He usually fetch'd his Matter and Expressions in Prayer, from the Chapter that was read, and the Psalm that was sung, which was often very affecting, and helped much to stir up and excite praying Graces. He sometimes observed in those Psalms, where reference is had to the Scripture Stories, as *Psal.* 83: and many others, that those who are well acquainted with the Scriptures, would not need to make use of the help of prescribed Forms, which are very necessary for those that cannot do the Duty without them, but are unbecoming those that can; as a Go-cart is needful to a Child, or Crutches to one that is Lame, but neither of them agreeable to one that needs them not: 'Twas the Comparison he commonly used in this Matter. In Family-Prayer he was usually most full in giving Thanks for Family-Mercies, confessing Family-Sins, and begging Family-Blessings. Very particular he would sometimes be in Prayer for his Family; if any were absent, they were sure to have an express Petition put up for them. He us'd to observe concerning *Job Chap.* 1. 5. that he offered Burnt-Offerings for his Children, *according to the Number of them all*, an Offering for each Child; and so would he sometimes in praying for his Children, put up a Petition for each Child. He always observ'd at the *Annual* Return of the Birth-day of each of his Children, to bless God for his Mercy to him and his Wife in that Child; the giving of it, the continuance of it, the Comfort they had in it, &c. with some special Request to God for that Child. Every Servant and Sojourner, at their coming into his Family and their going out (besides the daily Remembrances of them) had a particular Petition put up for them, according as their Circumstances were. The Strangers that were at any time within his Gates, he was wont particularly to recommend to God in Prayer, with much Affection, and Christian Concern for them and their Concernments. He was daily mindful of those that desired his Prayers for them, and would say sometimes, *it is a great Comfort that God knows who we mean in Prayer, though we do not name them.* Particular Providences concerning the Country, as to Health or Sickness, good or bad Weather, or the like, he commonly took notice of in Prayer, as there was Occasion; and would often beg of God to fit us for *the next Providence*, whatever it might be: Nor did he ever forget to pray for the *Peace of Jerusalem*. He always concluded Family-Prayer, both Morning and Evening,

Evening, with a solemn Benediction, after the Doxology; *The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us, &c.* Thus did he daily *bless his Household.*

Immediately after the Prayer was ended, his Children together with bended Knee, ask'd Blessing of him and their Mother; that is, desired of them to pray to God to Bless them: which Blessing was given with great Solemnity and Affection; and if any of them were absent, they were remembred, *The Lord bless you and your Brother, or you and your Sister that is absent.*

This was his daily Worship, which he never alter'd (unless as is after mentioned) nor ever omitted any part of, though he went from home never so early, or returned never so late, or had never so much Business for his Servants to do. He would say that sometimes he saw Cause to shorten them; but he would never omit any; for if an Excuse be once admitted for an Omission, it will be often returning. He was not willing (unless the Necessity were urgent) that any should go from his House in a Morning before Family-worship; but upon such an Occasion would mind his Friends, that *Prayer and Provender never hinder a Journey.*

He managed his daily Family-Worship, so as to make it a Pleasure and not a Task to his Children and Servants; for he was seldom long, and never tedious in the Service; the variety of the Duties made it the more pleasant; so that none who join'd with him had ever any reason to say, Behold what a Weariness is it! Such an excellent Faculty he had of rendring Religion the most sweet and amiable Employment to the World; and so careful was he (like *Jacob*) *to drive at the Children could go,* not putting *new Wine into old Bottles.* If some good People that mean well would do likewise, it might prevent many of those Prejudices which young Persons are apt to conceive against Religion, when the Services of it are made a Toil and a Terror to them.

On *Thursday Evenings* (instead of Reading) he Catechized his Children and Servants in the *Assemblies Catechism,* with the *Proofs* or sometimes in a little Catechism, *concerning the Matter of Prayer,* published in the Year 1674. and said to be written by Dr. *Collins,* which they learned for their Help in the Gift of Prayer, and he explain'd it to them. Or else they read, and he examined them in some other useful Book, as Mr *Pool*'s Dialogues against the Papists, the Assemblies Confession of Faith with the Scriptures, or the like.

On *Saturday Evenings,* his Children and Servants gave him an Account what they could remember of the Chapters that had been expounded

pounded all the Week before, in order, each a ſeveral part, helping one anothers Memories for the recollecting of it. This he call'd, *gathering up the Fragments which remained, that nothing might be loſt.* He would ſay to them ſometimes as Chriſt to his Diſciples, *Have ye underſtood all theſe things?* If not, he took that Occaſion to explain them more fully. This exerciſe (which he conſtantly kept up all along) was both delightful and profitable, and being managed by him with ſo much Prudence and Sweetneſs, helped to inſtill into thoſe about him betimes, the Knowledge and Love of the Holy Scriptures.

When he had Sojourners in his Family, who were able to bear a part in ſuch a Service, he had commonly in the Winter-time, ſet Weekly Conferences, on Queſtions propos'd, for their mutual Edification and Comfort in the Fear of God; the Subſtance of what was ſaid, he himſelf took and kept an Account of in Writing.

But the Lord's Day he called and counted the Queen of Days, the Pearl of the Week, and obſerved it accordingly. The Fourth Commandment intimates a ſpecial regard to be had to the Sabbath in Families, *Thou and thy Son and thy Daughter*, &c. it is *the Sabbath of the Lord in all your Dwellings.* In this therefore he was very exact, and abounded in the Work of the Lord in his Family on that Day. Whatever were the Circumſtances of his Publick Opportunities, (which varied, as we ſhall find afterwards) his Family-Religion on that Day was the ſame: Extraordinary Sacrifices muſt never ſuperſede the *continual Burnt-offering and his Meat-offering*, *Numb.* 28. 15. His common Salutation of his Family or Friends, on the Lord's Day in the Morning, was that of the Primitive Chriſtians; *The Lord is riſen, he is riſen indeed*; making it his chief Buſineſs on that Day, to celebrate the Memory of Chriſt's Reſurrection; and he would ſay ſometimes, *Every Lord's Day, is a true Chriſtian's Eaſter-day.* He took care to have his Family ready early on that Day, and was larger in Expoſition and Prayer on Sabbath-Mornings, than on other Days. He would often remember that under the Law the daily Sacrifice was doubled on Sabbath-Days, Two Lambs in the Morning, and Two in the Evening. He had always a particular Subject for his Expoſitions on Sabbath-Mornings; the Harmony of the Evangeliſts ſeveral times over, the Scripture Prayers, Old Teſtament Propheſies of Chriſt, *Chriſt the true Treaſure* (ſo he entituled that Subject) *ſought and found in the Field of the Old Teſtament.* He conſtantly ſung a Pſalm after Dinner, and another after Supper, on the Lord's Days. And in the Evening of the Day his Children and

Servants were catechized and examined in the Sense and Meaning of the Answers in the Catechism; that they might not say it (as he used to tell them) like a Parrot, by Rote. Then the Day's Sermons were repeated, commonly by one of his Children, when they were grown up, and while they were with him; and the Family gave an Account what they could remember of the Word of the Day, which he endeavoured to fasten upon them, as a Nail in a sure Place. In his Prayers on the Evening of the Sabbath, he was often more than ordinarily enlarged; as one that found not only God's Service perfect Freedom, but his Work its own Wages, and a *great Reward* not only after keeping, but (as he used to observe from *Psal.* 19. 11.) *in keeping God's Commandments.* A present Reward of Obedience *in* Obedience. In that Prayer he was usually very particular, in praying for his Family and all that belong'd to it. It was a Prayer he often put up, that we might have Grace to carry it *as a Minister, and a Minister's Wife, and a Minister's Children, and a Minister's Servants should carry it, that the Ministry might in nothing be blamed.* He would sometimes be a particular Intercessor for the Towns and Parishes adjacent: How have I heard him, when he hath been in the Mount with God, in a Sabbath-Evening-Prayer, wrestle with the Lord for *Chester*, and *Shrewsbury*, and *Nantwich*, and *Wrexham*, and *Whitchurch*, &c. those *Nests of Souls*, wherein there are so many, that cannot discern between their Right Hand and their Left in Spiritual things, &c. He closed his Sabbath-Work in his Family with singing *Psal.* 134. and after it a solemn Blessing of his Family.

Thus was he *Prophet* and *Priest* in his own House; and he was *King* there too, ruling in the Fear of God, and not suffering Sin upon any under his Roof.

He had many Years ago a Man Servant that was once overtaken in Drink abroad; for which, the next Morning at Family-Worship, he solemnly reproved him, admonished him, and prayed for him with a Spirit of Meekness, and soon after parted with him. But there were many that were his Servants, who by the Blessing of God upon his Endeavours, got those good Impressions upon their Souls which they retain'd ever after; and blessed God with all their Hearts that ever they came under his Roof. Few went from his Service till they were Married, and went to Families of their own; and some, after they had been Married and had buryed their Yoke-fellows, return'd to his Service again, saying, *Master, it is good to be here.*

He

He brought up his Children in the Fear of God, with a great deal of Care and Tenderneſs, and did by his Practice, as well as upon all Occaſions in Diſcourſes, condemn the Indiſcretion of thoſe Parents who are partial in their Affections to their Children, making a Difference between them, which he obſerved did often prove of ill Conſequence in Families; and lay a Foundation of Envy, Contempt, and Diſcord, which turns to their Shame and Ruine. His Carriage towards his Children was with great Mildneſs and Gentleneſs, as one who deſir'd rather to be loved than feared by them. He was as careful not to *provoke them to Wrath*, nor to *diſcourage them*, as he was to *bring them up in the Nurture and Admonition of the Lord*. He rul'd indeed, and kept up his Authority, but it was with Wiſdom and Love, and not with a high Hand. He allowed his Children a great degree of Freedom with them, which gave him the Opportunity of reaſoning them, not frightning them into that which is good. He did much towards the Inſtruction of his Children in the way of Familiar Diſcourſe, according to that excellent Directory for Religious Education, *Deut.* 6, 7. *Thou ſhalt whet theſe things* (ſo the Word is which he ſaid noted *frequent Repetition* of the ſame things) *upon thy Children*, and *ſhalt talk of them when thou ſitteſt in thy Houſe*, &c. which made them love Home, and delight in his Company, and greatly endear'd Religion to them.

He did not burthen his Childrens Memories by impoſing upon them the getting of Chapters and Pſalms without Book; but endeavoured to make the whole Word of God Familiar to them, (eſpecially the Scripture Stories) and to bring them to underſtand it and love it, and then they would eaſily remember it. He us'd to obſerve from *Pſal.* 119. 93. *I will never forget thy Precepts, for with them thou haſt quickned me*; that we are then likely to remember the Word of God when it doth us good.

He taught all his Children to write himſelf, and ſet them betimes to write Sermons, and other things that might be of uſe to them: He taught his eldeſt Daughter the Hebrew Tongue when ſhe was about Six or Seven Years old, by an Engliſh Hebrew Grammar, which he made on purpoſe for her; and ſhe went ſo far in it, as to be able readily to read and conſtrue a Hebrew Pſalm.

He drew up a ſhort Form of the Baptiſmal Covenant, for the uſe of his Children; it was this:

I take God the Father to be my chiefeſt Good, and higheſt End.
I take God the Son to be my Prince and Saviour.

I take God the Holy Ghost to be my Sanctifier, Teacher, Guide and Comforter.

I take the Word of God to be my Rule in all my Actions.

And the People of God to be my People in all Conditions.

I do likewise devote and dedicate unto the Lord, my whole self, all I am, all I have, and all I can do.

And this I do deliberately, sincerely, freely and for ever.

This he taught his Children, and they each of them solemnly repeated it every Lord's Day in the Evening after they were catechized, he putting his *Amen* to it, and sometimes adding, *so say, and so do, and you are made for ever.*

He also took pains with them, to lead them into the Understanding of it, and to perswade them to a free and cheerful Consent to it. And when they grew up, he made them all write it over severally with their own Hands, and very solemnly set their Names to it, which he told them he would keep by him, and it should be produced as a Testimony against them, in case they should afterwards depart from God, and turn from following after him.

He was careful to bring his Children betimes (when they were about Sixteen Years of Age) to the Ordinance of the Lord's Supper, to *take the Covenant of God upon themselves, and to make their Dedication to God their own Act and Deed*; and a great deal of Pains he took with them, to prepare them for that great Ordinance, and so to transmit them into the State of adult Church-membership: And he would often blame Parents, who would think themselves undone if they had not their Children baptized, and yet took no care when they grew up and made a Profession of the Christian Religion, to perswade them to the Lord's Supper. *'Tis true* (he would say) *Buds and Blossoms are not Fruit*, but they give hopes of Fruit, and Parents may and should take hold of the good Beginnings of Grace which they see in their Children, by those to bind them so much the closer to, and lead them so much the faster in the *way* that is *called Holy*. By this solemn Engagement the Door which stood half open before, and invited the Thief, is shut and bolted against Temptation. And to those who pleaded that they were not fit, he would say, that the further they went into the World, the less fit they would be. *Qui non est hodie cras minus aptus erit.* Not that Children should be compell'd to it, nor those that are wilfully ignorant, untoward and perverse, admitted to it, but those Children that are hopeful and well inclin'd to the things of God, and appear to be concern'd in other Duties of Religion, when they begin to put away childish things, should be incited

incited and encouraged and perſwaded to this, that the matter may be brought to an Iſſue. *Nay, but we will ſerve the Lord; faſt bind, faſt find.* Abundant Thankſgivings have been rendred to God by many of his Friends for his Advice and Aſſiſtance herein.

In dealing with his Children about their ſpiritual State, he took hold of them very much by the handle of their *Infant-Baptiſm*, and frequently inculcated that upon them, that they were born in God's Houſe, and were betimes dedicated and given up to him, and therefore were oblig'd to be his Servants, *Pſal.* 116. 16. I am thy Servant, becauſe *the Son of thy Handmaid.* This he was wont to illuſtrate to them by the Compariſon of taking a Leaſe of a fair Eſtate for a Child in the Cradle, and putting his Life into it; The Child then knows nothing of the matter, nor is he capable of conſenting; however, then he is maintained out of it, and hath an Intereſt in it; And when he grows up and becomes able to chuſe, and refuſe for himſelf, if he go to his Landlord, and claim the Benefit of the Leaſe, and promiſe to pay the Rent, and do the Services, well and good, he hath the Benefit of it, if otherwiſe it is at his Peril. 'Now, Children, (would he ſay) our great Landlord was willing that your Lives ſhould be put into the Leaſe of Heaven and Happineſs, and it was done accordingly, by your Baptiſm, which is *the Seal of the Righteouſneſs that is by Faith*; and by that it was aſſur'd to you, that if you would pay the Rent and do the Service, that is, live a Life of Faith and Repentance, and ſincere Obedience, you ſhall never be turn'd off the Tenement; but if now you diſlike the Terms, and refuſe to pay this *Rent* (*this chief Rent*, ſo he would call it, for it's no *Rack*) you forfeit the Leaſe; However, you cannot but ſay, that you had a Kindneſs done you, to have your Lives put into it.' Thus did he frequently deal with his Children, and even travel in Birth again to ſee Chriſt formed in them, and from this Topick be generally argued, and he would often ſay, *If Infant-Baptiſm were more improved, it would be leſs diſputed.*

He not only taught his Children betimes to pray, (which he did eſpecially by his own Pattern, his Method and Expreſſions in Prayer being very eaſy and plain) but when they were young he put them upon it, to pray together, and appointed them on *Saturdays* in the Afternoon to ſpend ſome time together, none but they and ſuch of their Age as might occaſionally be with them, in reading good Books, eſpecially thoſe for Children, and in ſinging and praying; and would ſometimes tell them for their Encouragement, that the God with whom we have to do, underſtands broken Language. And if we

do as well as we can in the Sincerity of our Hearts, we shall not only be accepted but taught to do better: *To him that hath shall be given.*

He sometimes set his Children, in their own reading of the Scriptures, to gather out such Passages as they took most notice of, and thought most considerable, and write them down: Though this Performance was very small, yet the Endeavour was of good use. He also directed them to insert in a Paper Book, which each of them had for the Purpose, remarkable *Sayings* and *Stories*, which they met with in reading such other good Books as he put into their Hands.

He took a Pleasure in relating to them the remarkable Providences of God, both in *his own time*, and *in the Days of Old*, which he said, Parents were taught to do by that Appointment, *Exod.* 12. 26, 27. *Your Children shall ask you in time to come, what mean you by this Service? and you shall* tell them so and so.

What his pious Care was concerning his Children, and with what a Godly Jealousy he was jealous over them, take in one Instance; when they had been for a Week or a Fortnight kindly entertained at *B.* (as they were often) he thus writes in his Diary upon their Return Home. *My Care and Fear is, lest Converse with such so far above them, though of the best, should have influence upon them to lift them up, when I had rather they should be kept low.* For as he did not himself, so he was very sollicitous to teach his Children, not to mind *high things*; not to desire them, not to expect them in this World.

We shall conclude this Chapter with another Passage out of his Diary, *Apr.* 12. 1681. *This Day Fourteen Years the Lord took my Firstborn Son from me, the Beginning of my Strength, with a Stroke. In the Remembrance whereof my Heart melted this Evening: I begg'd Pardon for the* Jonah *that raised the Storm; I blessed the Lord that hath spar'd the rest, I beg'd Mercy, Mercy for every one of them, and absolutely and unreservedly devoted and dedicated them, my self, my whole self, Estate, Interest, Life, to the Will and Service of that God from whom I received all. Father, Hallowed be thy Name, Thy Kingdom come,* &c.

CHAP.

CHAP. V.

His Ejectment from Worthenbury, *his Nonconformity, his Removes to* Broad-Oak, *and the Providences that were concerning him to the Year* 1672.

HAving thus laid together the Inſtances of his *Family-Religion*, we muſt now return to the Hiſtory of Events that were concerning him, and are obliged to look back to the firſt Year after his Marriage, which was the Year that King *Charles* the Second came in; a Year of great Changes and Struggles in the Land, which Mr. *Baxter* in his Life gives a full and clear and impartial Idea of; by which it may eaſily be gueſs'd, how it went with Mr. *Henry* in his low and narrow Sphere, whoſe Sentiments in thoſe things were very much the ſame with Mr. *Baxter's*.

Many of his beſt Friends in *Worthenbury* Pariſh were lately removed by Death; *Emeral* Family contrary to what it had been; and the ſame Spirit which that Year reviv'd all the Nation over, was working violently in that Country, *viz.* a Spirit of Great Enmity to ſuch Men as Mr. *Henry* was. *Worthenbury*, upon the King's coming in, returned into its former Relation to *Bangor*, and was look'd upon as a Chappelry dependant upon that. Mr. *Robert Fogg* had for many Years held the ſequeſtred Rectory of *Bangor*, which now Dr. *Henry Bridgman* (Son to *John* Biſhop of *Cheſter*, and Brother to the Lord Keeper *Bridgman*) return'd to the Poſſeſſion of. By which Mr. *Henry* was ſoon apprehenſive that his Intereſt at *Worthenbury* was ſhaken, but thus he writes. *The Will of the Lord be done. Lord, if my Work be done here, provide ſome other for this People, that may be more skilful, and more Succesful, and cut out Work for me elſewhere; however, I will take nothing ill which God doth with me.*

He labour'd what he could to make Dr. *Bridgman* his Friend, who gave him good Words and was very civil to him, and aſſur'd him that he would never remove him till the Law did. But he muſt look upon himſelf as the Doctor's *Curate*, and depending upon his *Will*, which kept him in continual Expectation of a Removal; however, he continued in his Liberty there above a Year, though in very fickle and precarious Circumſtances.

The Grand Queſtion now on Foot was, whether to *conform* or no. He us'd all means poſſible to ſatisfy himſelf concerning it, by reading

and Diſcourſe (particularly at *Oxford* with Dr. *Fell*, afterwards Biſhop of *Oxford*) but in vain, his Diſſatisfaction remain'd; *however*, (ſaith he) *I dare not judge thoſe that do conform, for who am I that I ſhould judge my Brother?* He hath noted, that being at *Cheſter*, in diſcourſe with the Dean and Chancellor and others, about this time, the great Argument they uſed with him to perſwade him to conform was, that elſe he would *loſe his Preferment*, and what (ſaid they) you are a young Man, and are you wiſer than the King and Biſhops? But this is his Reflection upon it afterwards, *God grant I may never be left to conſult with Fleſh and Blood in ſuch Matters.*

In *September* 1660. Mr. *Fogg*, and Mr. *Steel*, and Mr. *Henry* were preſented at *Flint*-Aſſizes for not reading the Common-Prayer, though as yet it was not enjoyn'd, but there were ſome buſy People that would out-run the Law. They entred their Appearance, and it fell; for ſoon after the King's *Declaration touching Eccleſiaſtical Affairs*, came out, which promiſed Liberty, and gave Hopes of Settlement, but the Spring-Aſſizes afterwards Mr. *Steel* and Mr. *Henry* were preſented again. On this he writes, *Be merciful to me, O God, for Man would ſwallow me up. The Lord ſhew me what he would have me to do, for I am afraid of nothing but Sin.*

It appears by the Hints of his Diary that he had Melancholy Apprehenſions at this time about Publick Affairs, ſeeing and hearing of ſo many faithful Miniſters diſturb'd, ſilenced and enſnar'd; the ways of *Sion* Mourning, and the Quiet in the Land treated as the Troublers of it; his Soul wept in ſecret for it. And yet he join'd in the Annual Commemoration of the King's Reſtauration, and preach'd on *Mar.* 12. 17. *Render to Cæſar the things that are Cæſar's*; conſidering (ſaith he) *that it was his right; alſo the ſad Poſture of the Civil Government through Uſurpers, and the manner of his coming in, without Bloodſhed.* This he would all his Days ſpeak of as a National Mercy, but what he rejoiced in with a great deal of Trembling for *the Ark of God*; and he would ſometimes ſay, That 'during thoſe Years be'tween Forty and Sixty, though on Civil Accounts there were great 'Diſorders, and the Foundations were out of Courſe, yet in the 'Matters of God's Worſhip, things went *well*; there was Freedom 'and Reformation, and a Face of *Godlineſs* was upon the Nation, 'though there were thoſe that made but a Maſk of it. Ordinances 'were adminiſtred in Power, and Purity, and though there was much 'amiſs, yet Religion, at leaſt in the Profeſſion of it did prevail: This '(ſaith he) we know very well, let Men ſay what they will of thoſe 'times.

In

In *November*, 1660. he took the Oath of Allegiance at *Orton*, before Sir *Thomas Hanmer*, and two other Juſtices, of which he hath left a Memorandum in his Diary, with this added, *God ſo help me, as I purpoſe in my Heart to do accordingly*: Nor could any more conſcientiouſly obſerve that *Oath of God* than he did, nor more ſincerely promote the Ends of it.

That Year (according to an Agreement with ſome of his Brethren in the Miniſtry, who hoped thereby to oblige ſome People) he Preached upon *Chriſtmas*-day. The Sabbath before, it happen'd that the 23d Chapter of *Leviticus* (which treats intirely of the Jewiſh Feaſts, called there the *Feaſts of the Lord*) came in courſe to be expounded, which gave him Occaſion to diſtinguiſh of Feaſts into *Divine* and *Eccleſiaſtical*; the Divine Feaſts that the Jews had were thoſe there appointed; their Eccleſiaſtical Feaſts were thoſe of *Purim* and of *Dedication*: And in the Application of it, he ſaid, *He knew no Divine Feaſt we have under the Goſpel but the Lord's Day, intended for the Commemoration of the whole Mercy of our Redemption. And the moſt that could be ſaid for* Chriſtmas *was, that it is an* Eccleſiaſtical Feaſt; *and it is queſtionable with ſome, whether Church or State, thought they might make a good Day,* Eſth. 9. 19. *could make a Holy Day: Nevertheleſs, foraſmuch as we find our Lord Jeſus* (Joh. 10. 22.) *ſo far complying with the Church Feaſt of* Dedication, *as to take Occaſion from the People's coming together, to preach to them, he purpoſed to preach upon* Chriſtmas *Day, knowing it to be his Duty, in Seaſon and out of Seaſon.* He Preached on 1 Joh. 3. 8. *For this purpoſe was the Son of God manifeſted, that he might deſtroy the Works of the Devil.* And he minded his People, that it is double Diſhonour to *Jeſus Chriſt*, to practice the Works of the *Devil*, then when we keep a Feaſt in Memory of his *Manifeſtation*.

His Annuity from *Emeral* was now with-held becauſe he did not read the Common-Prayer (tho' as yet there was no Law for reading of it) hereby he was diſabled to do what he had been wont, for the Help and Relief of others; and this he has recorded as that which troubled him moſt under that Diſappointment; but he, bleſſed God, that he had a *Heart to do Good, even when his Hand was empty.*

When *Emeral* Family was unkind to him, he reckoned it a great Mercy, which he gave God thanks for, (who makes every Creature to be that to us that it is) that Mr. *Broughton* and his Family (which is of conſiderable Figure in the Pariſh) continued their Kindneſs and Reſpects to him, and their Countenance of his Miniſtry, which he makes a grateful mention of, more than once in his Diary.

Many

Many Attempts were made in the Year 1661. to disturb and ensnare him, and it was still expected, that he would have been hindred; *Methinks* (saith he) *Sabbaths were never so sweet as they are, now we are kept at such Uncertainties; now a Day in thy Courts is better than a thousand such a Day as this* (saith he of a Sacrament-Day that Year) *better than ten thousand: O that we might yet see many such Days!*

He was advis'd by Mr. *Ratcliff* of *Chester*, and others of his Friends, to enter an Action against Mr. *P.* for his Annuity, and did so; but *concerning the Success of it* (saith he) *I am not over solicitous; for tho' it be my due,* (Luke 10. 7.) *yet it was not that which I preached for; and God knows I would much rather preach for nothing, than not at all; and besides, I know assuredly, if I should be Cast, God would make it up to me some other way.* After some Proceedings he not only mov'd but sollicited Mr. *P.* to refer it, *having learned* (saith he) *that it is no Disparagement, but an Honour, for the Party wrong'd to be first in seeking Reconciliation; The Lord, (if it be his Will) incline his Heart to Peace. I have now* (saith he) *two great Concerns upon the Wheel, one in reference to my Maintenance for time past; the other as to my continuance for the future; the Lord be my Friend in both; but of the two, rather in the latter. But* (saith he) *many of greater Gifts and Grace than I are laid aside already, and when my turn comes, I know not, the Will of God be done: He can do his Work without us.*

The Issue of this Affair was, that there having been some Disputes between Mr. *P.* and Dr. *Bridgman*, about the Tithe of *Worthenbury*, wherein Mr. *P.* had clearly the better Claim to make, yet by the Mediation of Sir *Tho. Hanmer* they came to this Agreement, *Sept.* 11. 1661. that Dr. *Bridgman* and his Successors, Parsons of *Bangor* should have and receive all the Tithe Corn and Hay of *Worthenbury*, without the Disturbance of the said Mr. *P.* or his Heirs (except the Tith-Hay of *Emeral* Demesn) upon Condition that Dr. *Bridgman* should before the First of *November* following, *avoid and discharge the present Minister or Curate*, Philip Henry, *from the Chappel of* Worthenbury, *and not hereafter at any time re-admit the said Minister*, Philip Henry, *to officiate the said Cure.* This is the Substance of the Articles agreed upon between them, pursuant to which Dr. *Bridgman* soon after dismiss'd Mr. *Henry*; and by a Writing under his Hand, which was published in the Church of *Worthenbury*, by one of Mr. *Puleston*'s Servants. *October* the 27th following, Notice was given to the Parish of that Dismission. That Day he preached his Farewel Sermon on *Phil.* 1. 27. *Only let your Conversation be as becomes the Gospel of Christ.* In which (as he saith in his Diary) his Desire and Design was rather

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to *profit* than to *affect*; it matters not what becomes of me (*whether I come unto you, or else be absent*) but let your *Conversation be as becomes the Gospel*. His parting Prayer for them was, *The Lord, the God of the Spirits of all Flesh, set a Man over the Congregation*. Thus he ceased to preach to his People there, but he ceased not to love them, and pray for them; and could not but think there remained some dormant Relation betwixt him and them.

As to the Arrears of his Annuity from Mr. *P.* when he was displaced; after some time Mr. *P.* was willing to give him 100 *l.* which was a good deal less than what was due, upon condition that he would surrender his Deed of Annuity, and his *Lease* of the House, which he for Peace sake was willing to do, and so he lost all the Benefit of Judge *Puleston*'s great Kindness to him. This was not compleated till *Sept.* 1662. until which time he continued in the House at *Worthenbury*, but never preached so much as once in the Church, tho' there were Vacancies several times.

Mr. *Ri. Hilton* was immediately put into the Curacy of *Worthenbury*, by Dr. *Bridgman*; Mr. *Henry* went to hear him while he was at *Worthenbury*, and join'd in all the parts of the Publick Worship, particularly attending upon the Sacrament of Baptism; *not daring* (saith he) *to turn my back upon God's Ordinance, while the Essentials of it are retained, tho' corrupted circumstantially in the Administration of it, which God amend.* Once being allow'd the Liberty of his Gesture, he join'd in the Lord's Supper. He kept up his Correspondence with Mr. *Hilton*, and (as he saith in his *Diary*) endeavoured to possess him with right Thoughts of his Work, and advis'd him the best he could in the Soul Affairs of that People; *which* (saith he) *he seemed to take well; I am sure I meant it so, and the Lord make him faithful.*

Immediately after he was removed and silenced at *Worthenbury*, he was solicited to preach at *Bangor*, and Dr. *Bridgman* was willing to permit it, Occasionally; and intimated to his Curate there, that he should never hinder it; but Mr. *Henry* declin'd it: Tho' his Silence was his great Grief, yet such was his Tenderness, that he was not willing so far to discourage Mr. *Hilton* at *Worthenbury*, not to draw so many of the People from him, as would certainly have followed him to *Bangor*: *But* (saith he) *I cannot get my Heart into such a Spiritual Frame on Sabbath-days now, as formerly; which is both my Sin and my Affliction. Lord quicken me with quickening Grace.*

When the King came in first, and shewed so good a Temper, as many thought, some of his Friends were very earnest with him to revive his Acquaintance and Interest at Court, which it was thought he

he might easily do. 'Twas reported in the Country, that the Duke of *York* had enquired after him; but he heeded not the Report, nor would he be perswaded to make any Addresses that way. *For* (saith he) *my Friends do not know so well as I the Strength of Temptation, and my own inability to deal with it. Qui bene latuit, bene vixit*; Lord, lead me not into Temptation.

He was greatly affected with the Temptations and Afflictions of many Faithful Ministers of Christ at this time, by the pressing of Conformity; and kept many private Days of Fasting and Prayer in his own House at *Worthenbury*, seeking to turn away the Wrath of God from the Land. He greatly pitied some, who by the Urgency of Friends, and the Fear of Want, were over-perswaded to put a Force upon themselves in their Conformity. *The Lord keep me* (saith he) *in the Critical time.*

He preached sometimes occasionally in divers neighbouring Places, till *Bartholomew-day*, 1662. *the Day* (saith he) *which our Sins have made one of the saddest Days to* England, *since the Death of* Edward *the 6th; but even this for good*, though we know not how nor which way. He was invited to preach at *Bangor* on the black *Bartholomew-day*, and prepared a Sermon on *Joh.* 7. 37. *In the last day, that great day of the feast*, &c. but was prevented from preaching it; and was loth to strive against so strong a Stream.

As to his *Nonconformity*, which some of his worst Enemies have said was his *only Fault*, it may not be amiss here to give some Account of it.

1. His *Reasons* for his Nonconformity were very considerable. 'Twas no rash Act, but deliberate and well weigh'd in the Ballances of the *Sanctuary*. He could by no means submit to be re-ordain'd; so well satisfied was he in his Call to the Ministry, and his Solemn Ordination to it, by the laying on of the Hands of the Presbytery, which God had graciously own'd him in, that he durst not do that which looked like a Renunciation of it, as null and sinful, and would be at least a tacit invalidating and condemning of all his Administrations. Nor could he truly say, that he thought himself *moved by the Holy Ghost, to take upon him the Office of a Deacon.* He was the more confirm'd in this Objection, because the then Bishop of *Chester*, Dr. *Hall*, (in whose Diocess he was) besides all that was requir'd by Law, exacted from those that came to him to be re-ordain'd, a Subscription to this Form: *Ego A. B. pretensæ meæ Ordinationis literas, a quibusdem Presbyteris olim obtentas jam penitus renuncio, & dimitto pro vanis; humiliter supplicans quatenus Rev. in Christo Pater & Dominus Dominus*

Dominus Georgius permiſſione divina Ceſtr. Epiſc. me ad ſacrum Diaconatus ordinem juxta morem & ritum Eccleſiæ Anglicanæ dignaretur admittere. This of Re-ordination was the firſt and great Bar to his Conformity, and which he moſtly inſiſted on. He would ſometimes ſay, that for a Presbyter to be ordain'd a Deacon, is at beſt, *ſuſcipere gradum Simonis.*

Beſides this, he was not at all ſatisfied to give his unfeigned *Aſſent and Conſent, to all and every thing contained in the Book of Common-Prayer,* &c. for he thought that thereby he ſhould receive the Book it ſelf, and every part thereof, Rubricks and all, both as *true* and *good*; whereas there was ſeveral things which he could not think to be ſo. The Exceptions which the Miniſters made againſt the Liturgy, at the *Savoy-Conference*, he thought very conſiderable; and could by no means *ſubmit* to, much leſs *approve* of the *Impoſition* of the *Ceremonies*: He often ſaid, that when Chriſt came to free us from the Yoke of one Ceremonial Law, he did not leave it in the Power of any Man or Company of Men in the World, to lay another upon our Necks. *Kneeling* at the *Lord's Supper* he was much diſſatisfied about; and it was for many Years his great Grief, and which in his Diary he doth often moſt pathetically lament; that by it he was debarred from partaking of that Ordinance, in the ſolemn *Aſſembly*. For to ſubmit to that *Impoſition* he thought, whatever it was to others (whom he was far from judging) would be Sin to him. He never took the *Covenant*, nor ever expreſs'd any Fondneſs for it; and yet he could not *think*, and therefore durſt not *declare* that (however *unlawfully impos'd*) it was in it ſelf an *unlawful Oath*, and that no Perſon that took it, was under the Obligation of it: For ſometimes *quod fieri non debuit factum valet*. In ſhort, it cannot be wondred at, that he was a *Nonconformiſt*, when the Terms of Conformity were ſo induſtriouſly contrived to keep out of the Church ſuch Men as *He*; which is manifeſt by the full Account which Mr. *Baxter* hath left to Poſterity of that Affair; and it is a Paſſage worth noting here, which Dr. *Bates* in his Funeral Sermon on Mr. *Baxter*, relates; that when the Lord Chamberlain *Manchester* told the King (while the Act of *Uniformity* was under debate) that he was afraid that the Terms were ſo hard, that many of the Miniſters would not comply with them; Biſhop *Sheldon* being preſent, replied, *I am afraid they will*. And it is well known how many of the moſt ſober, pious, and laborious Miniſters, in all parts of the Nation, Conformiſts as well as Nonconformiſts did diſlike thoſe Impoſitions.

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He thought it a *Mercy* (since it must be so) that the Case of *Nonconformity* was made so clear as it was, abundantly to satisfy him in his Silence and Sufferings. I have heard that Mr. *Anthony Burges*, who hesitated before, when he read the Act, blessed God that the Matter was put out of doubt. And yet to make sure work, the Printing and Publishing of the *New* Book of Common-Prayer was so deferr'd, that few of the Ministers, except those in *London*, could possibly get a sight of it, much less duly consider of it before the time prefix'd; which Mr. *Steel* took notice of in his Farewel-Sermon at *Hanmer*, *Aug.* 17. 1662. That he was silenced and turn'd out for not declaring his unfeigned *Assent and Consent* to a Book which he *never saw* nor *could see*.

One thing which he comforted himself with in his Nonconformity was, that as to Matters of *doubtful Disputation* touching Church-Government, Ceremonies and the like, he was *unsworn*, either on one side or the other, and so was free from those *snares* and *bands* in which so many find themselves both *tyed up* from what they would do, and *intangled* that they knew not what to do. He was one of those that *fear'd an Oath*, *Eccl.* 10. 2. and would often say, *Oaths are Edg'd Tools*, and not to be play'd with. One Passage I find in his Papers, which confirm'd him in this Satisfaction; 'tis a Letter from no less a Clergy-man than Dr. F. of *Whitchurch* to one of his Parishioners, who desired him to give way that his Child might be baptized by another without the *Cross* and *Godfathers*, if he would not do it so himself; both which he refus'd: 'Twas in the Year 167⅗. 'For my part (saith the Doctor) I freely profess my Thoughts, that the strict urging of *Indifferent Ceremonies*, hath done more harm than good; and possibly (had all Men been left to their Liberty therein) there might have been much more *Unity*, and not much less *Uniformity*. But what Power have I to dispence with my self, being now under the Obligation of a *Law* and an *Oath*? And he concludes, 'I am much grieved at the unhappy Condition of my self, and other Ministers, who must either lose their Parishioners Love, if they do not comply with them, or else break their solemn Obligations to please them.

This he would say was the *Mischief of Impositions*, which ever were, and ever will be *Bones of Contention*. When he was at *Worthenbury*, though in the Lord's Supper he us'd the Gesture of *Sitting* himself, yet he administred it without Scruple to some who chose rather to *Kneel*; and he thought that Ministers Hands should not, in such things be tied up; but that he ought in his Place (though he suffered for it) to witness against the making of those things the indispensable

ſpenſable *Terms* of *Communion*, which Jeſus Chriſt hath not made to be ſo. *Where the Spirit of the Lord*, and the Spirit of the Goſpel *is, there is Liberty.*

Such as theſe were the Reaſons of his Nonconformity, which as long as he liv'd he was more and more *confirm'd* in.

2. His *Moderation* in his Nonconformity was very *exemplary* and eminent, and had a great Influence upon many, to keep them from running into an Uncharitable and Schiſmatical Separation; which upon all Occaſions he bore his Teſtimony againſt, and was very induſtrious to ſtem the Tide of. In Church-Government, that which he deſired and wiſhed for, was Archbiſhop *Uſher's* Reduction of Epiſcopacy. He thought it lawful to join in the Common-Prayer in Publick Aſſemblies, and practiced accordingly, and endeavour'd to ſatisfy others concerning it. The Spirit he was of, was ſuch as made him much afraid of Extreams, and ſollicitous for nothing more than to maintain and keep Chriſtian Love and Charity among Profeſſors: We ſhall meet with ſeveral Inſtances of this, in the Progreſs of his Story, and therefore wave it here. I have been told of an aged Miniſter of his Acquaintance, who being ask'd upon his Death-Bed, *What his Thoughts were of his Nonconformity*, replied, he was well ſatisfied in it, and *ſhould not have conformed ſo far as he did* (viz. to join in the Liturgy) *if it had not been for Mr.* Henry. Thus was his *Moderation known unto all Men.*

But to proceed in his Story; At *Michaelmas* 1662. he quite left *Worthenbury*, and came with his Family to *Broad-Oak*, juſt Nine Years from his firſt coming into the Country. Being caſt by Divine Providence into this new Place and State of Life, his Care and Prayer was, that he might have *Grace and Wiſdom to manage it to the Glory of God, which* (ſaith he) *is my chief End.* Within Three Weeks after his coming hither, his ſecond Son was born, which we mention for the ſake of the Remark he has upon it; *We have no Reaſon* (ſaith he) *to call him* Benoni, *I wiſh we had none to call him* Ichabod. And on the Day of his Family-Thankſgiving for that Mercy, he writes, *We have Reaſon to Rejoice with Trembling, for it goes ill with the Church and People of God, and Reaſon to fear worſe becauſe of our own Sins, and our Enemies Wrath.*

At the latter end of this Year he hath in his Diary this Note. 'It 'is obſerved of many who have conformed of late, and fallen from 'what they formerly profeſs'd, that ſince their ſo doing, from un'blamable, orderly, pious Men, they are become exceeding *diſſolute*

'and

and *profane*, and instanceth in some. What need have we every Day to pray, *Lord lead us not into Temptation.*

For several Years after he came to live at *Broad-Oak*, he went constantly on Lord's Days to the Publick Worship, with his Family, at *Whitewell-Chappel*, (which is hard by) if there were any Supply there, as sometimes there was from *Malpas*; and if none, then to *Tylstock*, (where Mr *Zachary Thomas* continued for about half a Year, and the Place was a little Sanctuary) and when that String fail'd, usually to *Whitchurch*; and did not preach for a great while, unless *occasionally*, when he visited his Friends, or to his own Family on Lord's Days, when the Weather hindred them from going abroad. He comforted himself, that sometime in going to Publick, he had *Opportunity of instructing and exhorting those that were in Company with him, by the way*, according as he saw they had need; and in this his *Lips fed many*, and his *Tongue was as choice Silver*; and he acted according to that Rule which he often laid down to himself and others, That *when we cannot do what we would, we must do what we can, and the Lord will accept us in it.* He made the best of the Sermons he heard in Publick. *It is a Mercy* (saith he) *we have Bread, though it be not as it hath been, of the finest of the Wheat.* Those are froward Children who throw away the Meat they have, if it be wholesom, because they have not what they would have. When he met with preaching that was weak, his Note is, *That's a poor Sermon indeed, out of which no good Lesson may be learned.* He had often Occasion to remember that Verse of Mr. *Herbert's*:

The worst speaks something good, if all want Sense,
God takes the Text, and preacheth Patience.

Nay, and once he saith, he could not avoid thinking of *Eli's* Sons, who *made the Sacrifices of the Lord to be abhorred:* Yet he went, to bear his Testimony to publick Ordinances; *For still* (saith he) *the Lord loves the Gates of* Zion, *more than all the Dwellings of* Jacob, *and so do I.* Such then were his Sentiments of things, expecting that God would yet open a Door of return to former publick *Liberty*, which he much desired and prayed for, and in Hopes of that, was backward to fall into the stated Exercise of his Ministry otherwise, (as were all the sober Nonconformists generally in those parts) but it was his Grief and Burthen, that he had not an Opportunity of doing more for God. He had scarce one Talent of *Opportunity*, but that one he was very diligent and faithful in the Improvement of. When he visited his Friends, how did he lay out himself to do them Good! Being asked once (where he made a Visit) to expound and pray, which

he

his Friends return'd him Thanks for; he thus writes upon it, *They cannot thank me so much for my Pains, but I thank them more, and my Lord God especially, for the Opportunity.* Read his Conflict with himself at this time: *I own my self a Minister of Christ, yet do nothing as a Minister; what will excuse me! It is enough for me to say, Behold, I stand in the Market-place, and no Man hath hired me.* And he comforts himself with this Appeal, *Lord, thou knowest what Will I have to thy Work, Publick or Private, if I had a Call and Opportunity*; and shall this willing Mind be accepted? Surely this is a Melancholy Consideration, and lays a great deal of *blame* somewhere, that such a Man as Mr. *Henry*, so well qualified with Gifts and Graces for Ministerial Work, and in the prime of his time for Usefulness; so Sound and Orthodox, so Humble and Modest, so Quiet and Peaceable, so Pious and Blameless, should be so industriously thrust out of the Vineyard, as a useless and unprofitable Servant, and laid aside as *a despised broken Vessel, and a Vessel in which there was no Pleasure.* This is a *Lamentation*, and shall be *for a Lamentation*; especially since it was not his Case alone, but the Lot of so many Hundreds of the same *Character.*

In these Circumstances of Silence and Restraint, he took Comfort himself, and administred Comfort to others from that Scripture, *Isa.* 16. 4. *Let my out-casts dwell with thee,* Moab. God's People may be an out-cast People, cast out of Mens Love, their Synagogues, their Country; but God will own his People when Men cast them out; they are *Out-casts*, but they are *his*, and somewhere or other he will provide a *Dwelling* for them. There were many worthy, able Ministers thereabouts turn'd out, both from *Work* and *Subsistence*, that had not such comfortable Support for the Life that now is, as Mr. *Henry* had, for whom he was most affectionately concern'd, and to whom he shew'd Kindness. There were computed, within a few Miles round him, so many *Ministers* turn'd out to the wide World, stript of all their Maintenance, and expos'd to continual Hardships, as with their *Wives* and *Children* (having most of them numerous Families) made up above a Hundred, that liv'd upon Providence; and though oft reduc'd to Wants and Straits, yet were not *forsaken*, but were enabled to rejoice in the Lord, and to joy in the God of their Salvation notwithstanding: to whom the Promise was fulfilled, *Psal.* 37. 3. *So shalt thou dwell in the Land, and verily thou shalt be fed.* The World was told long since, by the *Confessor's Plea*, that the worthy Mr. *Lawrence* (Mr. *Henry's* intimate Friend) when he was turn'd out of *Bosbarch*, and (if he would have consulted with Flesh

and Blood) having (as was said of one of the Martyrs) Eleven good Arguments against Suffering, *viz.* a Wife and Ten Children; was ask'd how he meant to maintain them all, and cheerfully replied, they must all live on the 6th of *Matthew*, *Take no thought for your Life, &c.* and he often sung with his Family *Psal.* 37. 16. And Mr. *Henry* hath noted concerning him in his Diary, some time after he was turn'd out, that *he bore Witness to the Love and Care of our Heavenly Father, providing for him and his in his present Condition, beyond Expectation.*

One Observation Mr. *Henry* made not long before he died, when he *had been young and now was old*, that though many of the ejected Ministers were brought very low, had many Children, were greatly harassed by Persecution, and their Friends generally poor and unable to support them; yet in all his Acquaintance he never knew nor could remember to have heard of any Nonconformist Minister in Prison for Debt.

In *October* 1663. Mr. *Steel* and Mr. *Henry*, and some other of their Friends were taken up and brought Prisoners to *Hanmer*, under pretence of some Plot said to be on foot against the Government: and there they were kept under Confinement some Days, on which he writes, *It is sweet being in any Condition with a clear Conscience: The Sting of Death is Sin, and so of Imprisonment also. 'Tis the first time* (saith he) *I was ever a Prisoner, but perhaps may not be the last. We felt no Hardship, but we know not what we may.* They were after some Days examined by the Deputy Lieutenants, charged with they knew not what, and so dismissed, finding verbal Security to be forth-coming upon Twenty four Hours Notice, whenever they should be called for. Mr. *Henry* return'd to his Tabernacle with Thanksgivings to God, and a Hearty Prayer for his Enemies, that God would *forgive* them. The very next Day after they were released, a great Man in the Country, at whose Instigation they were brought into that Trouble, died (as was said) of a drunken Surfeit. *So that a Man shall say verily there is a God that judgeth in the Earth.*

In the Beginning of the Year 1665. when the Act for a *Royal Aid*, to his Majesty of Two Millions and a half came out, the Commissioners for *Flintshire* were pleas'd to nominate Mr. *Henry* Sub-collector of the said Tax for the Township of *Iscoyd*, and Mr. *Steel* for the Township of *Hanmer*. They intended thereby to put an Affront and Disparagement upon their Ministry, and to shew that they looked upon them but as Lay-men, His note upon it is, *It is not a Sin which they put us upon, but it is a Cross, and a Cross in our Way, and therefore to be taken up and born with Patience. When I had better Work to do,*

do, I was wanting in my Duty about it, and now this is put upon me, the Lord is Righteous. He procured the gathering of it by others, only took account of it, and saw it duly done; and deserv'd (as he said he hop'd he should) that Inscription mentioned in *Suetonius*, καλῶς τελωνήσαντι, *To the Memory of an honest Publican.*

In *September* the same Year, he was again by warrant from the Deputy Lieutenants, fetch'd Prisoner to *Hanmer*, as was also Mr. *Steel* and others. He was examined about *private Meetings:* Some such (but private indeed) he own'd he had been present at of late in *Shropshire*, but the Occasion was extraordinary; the Plague was at that time raging in *London*, and he, and several of his Friends having near Relations there, thought it time to seek the Lord for them, and this was imputed to him as his *Crime.* He was likewise charged with Administring the Lord's Supper, which he denied, having never administred it since he was disabled by the Act of *Uniformity.* After some Days Confinement, seeing they could prove nothing upon him, he was discharged upon Recognizance of 20 *l.* with Two Sureties to be forth-coming upon Notice, and to live *Peaceably.* But (saith he) our Restraint was not strict, for we had Liberty of *Prayer* and *Conference* together, to our mutual *Edification:* Thus, *out of the Eater came forth Meat, and out of the Strong, Sweetness*; and we found *Honey in the Carcase of the Lion.* It was but a little before this, that Mr. *Steel*, setting out for *London*, was, by a Warrant from the Justices, under Colour of the Report of a Plot, stopt and search'd, and finding nothing to accuse him of, they seiz'd his *Almanack*, in which he kept his Diary for that Year; and it not being written very legibly, they made what malicious Readings and Comments they pleas'd upon it, to his great Wrong and Reproach; though to all sober and sensible People, it discover'd him to be a Man that kept a strict Watch over his own Heart, and was a great Husband of his time, and many said they got good by it, and should love him the better for it, *Psal.* 37. 5. 6. This Event made Mr. *Henry* somewhat more cautious and sparing in the Records of his Diary, when he saw how *evil Men dig up Mischief.*

At *Lady-day*, 1666. the *Five-Mile Act* commenced, by which all Nonconformist Ministers were forbidden, upon pain of Six Months Imprisonment, to come or be within Five Miles of any Corporation, or of any Place where they had been Ministers, unless they would take an Oath; of which Mr. *Baxter* saith, 'twas credibly reported, that the Earl of *Southampton*, then Lord High Treasurer of *England*, said, *No honest Man could take it.* Mr. *Baxter*, in his Life, hath set

down at large, his Reaſons againſt taking this *Oxford-Oath*, as it was called, *part* 2. *p.* 396, *&c. part* 3. *p.* 4, *&c.* Mr. *Henry* ſet his down in ſhort; 'Twas an Oath, not *at any time to endeavour any Alteration of the Government, in the Church or State.* He had already taken an *Oath of Allegiance to* the *King*, and he look'd upon this to amount to an *Oath of Allegiance* to the *Biſhops*, which he was not free to take. Thus he writes, *March* 22. 166⅔.

'This Day methoughts it was made more clear to me than ever, 'by the Hand of my God upon me, and I note it down, that I may 'remember it. (1.) That the Government of the Church of Chriſt, 'ought to be managed by the Miniſters of Chriſt. It appears, *Heb.* 13. 7. that they are to *rule us*, that *ſpeak to us the Word of God.* (2.) 'That under Prelacy, Miniſters have not the Management of Church-'Government, nor in the leaſt, being only the Publiſhers of the Pre-'lates Decrees, as in Excommunication and Abſolution, which De-'crees ſometimes are given forth by *Lay-Chancellors.* (3.) That there-'fore Prelacy is an *Uſurpation* in the Church of God, upon the Crown 'and Dignity of Jeſus Chriſt, and upon the *Goſpel-Rights* of his Ser-'vants the Miniſters. And therefore (4.) I ought not to ſubſcribe to 'it, nor to ſwear not to *endeavour*, in all *lawful* ways, the Alteration 'of it, *viz.* by *Praying* and *Perſwading*, where there is Opportunity. 'But (5.) That I may ſafely venture to ſuffer in the Refuſal of ſuch 'an Oath, committing my Soul, Life, Eſtate, Liberty, all to him 'who judgeth righteouſly.

And on *March* 25. the Day when that Act took Place, he thus writes: 'A ſad Day among poor Miniſters up and down this Nation; 'who by this Act of Reſtraint, are forced to remove from 'among their Friends, Acquaintance and Relations, and to ſojourn 'among Strangers, as it were in *Meſech* and in the Tents of *Kedar*. 'But there is a God who tells their Wandrings, and will put their 'Tears, and the Tears of their Wives and Children into his Bottle; 'are they not in his Book? The Lord be a little Sanctuary to them, 'and a place of Refuge from the Storm, and from the Tempeſt, and 'pity thoſe Places, from which they are ejected, and come and dwell 'where they *may not.*

He wiſhed their Removes might not be figurative of Evil to theſe Nations, as *Ezekiel*'s were, *Ezek.* 12. 1, 2, 3. This ſevere Diſpenſation forced Mr. *Steel* and his Family from *Hanmer*, and ſo he loſt the Comfort of his Neighbourhood; but withal it drew Mr. *Laurence* from *Buſchurch* to *Whitchurch* Parish, where he continued till he was driven thence too.

Mr.

Mr. Henry's Houſe at *Broad-Oak* was but four reputed Miles from the utmoſt Limits of *Worthenbury* Pariſh, but he got it meaſured, and accounting 1760 Yards to a Mile (according to the Statute 35 *Eliz. cap.* 6.) it was found to be juſt *five Miles and threeſcore* Yards, which one would think might have been his Security: But there were thoſe near him who were ready to ſtretch ſuch Laws to the utmoſt rigor, under Pretence of conſtruing them in Favour of the King, and therefore would have it to be underſtood of *reputed* Miles: This obliged him for ſometime to leave his Family, and to ſojourn among his Friends, to whom he endeavoured wherever he came to impart ſome Spiritual Gift. At laſt he ventured home, preſuming among other things, that the *Warrant* by which he was made *Collector* of the *Royal Aid*, while that continued, would ſecure him, according to a Proviſo in the laſt Clauſe of the Act, which when the Gentlemen perceived, they diſcharged him from that Office, before he had ſerved out the Time.

He was much affected with it, that the Burning of *London* happened ſo ſoon after the Nonconformiſts were baniſhed out of it. He thought it was in Mercy to them, that they were removed before that deſolating Judgment came, but that it ſpoke aloud to our Governours, *Let my People go that they may ſerve me, and if ye will not, behold thus and thus will I do unto you.* This was the Lord's voice crying in the City.

In the Beginning of the Year 1667. he removed with his Family to *Whitchurch*, and dwelt there above a Year, except that for one quarter of a Year, about harveſt he returned again to *Broad-Oak*. His Remove to *Whitchurch* was partly to quiet his Adverſaries, who were ready to quarrel with him upon the five Mile Act, and partly for the benefit of the School there for his Children.

There in *Apr.* following he buried his eldeſt Son, not quite ſix Years old, a child of extraordinary Prægnancy and forwardneſs in Learning, and of a very towardly Diſpoſition, his Character of this Child is. *Præterque ætatem nil puerile fuit.*

This Child before he was ſeized with the Sickneſs whereof he died, was much affected with ſome Verſes, which he met with in Mr. *Whites* Power of Godlineſs, ſaid to be found in the Pocket of a hopeful young Man, who died before he was twenty four Years old. Of his own accord he got them without Book, and would be often rehearſing them, they were theſe.

Not twice twelve Years (he might ſay
Not half twelve Years) *full ſold, a wearied Wretch*

I have exchanged for a happy Death.
Short was my Life; the longer is my Rest.
God takes them soonest whom he loveth best.
He that is born to day and dies to morrow,
Loses some hours of joy, but months of sorrow;
Other Diseases often come to grieve us,
Death Strikes but once and that Stroak doth relieve us.

This was a great Affliction, to the tender Parents: Mr. *Henry* writes upon it in the Reflection,

Quicquid amas cupias non placuisse nimis.

Many Years after, he said, he thought he did apply to himself at that Time, but *too sensibly* that Scripture, *Lam.* 3. 1. *I am the man that hath seen affliction.* And he would say to his Friends upon such occasions, 'Loosers think they may have *leave to speak*, but they must 'have a care what they say, lest speaking amiss to God's dishonour, 'they make work for Repentance and shed tears that must be wept 'over again. He observed concerning this child, that he had always been very patient under rebukes, *The remembrance of which* (saith he) *teacheth me now how to carry it under the rebukes of my heavenly Father.* His Prayer under this Providence was, *shew me, Lord, shew me wherefore thou contendest with me; have I over-boasted, over-lov'd, over-priz'd?* A Lord's Day intervening between the Death, and burial of the Child, *I attended* (saith he) *on publick Ordinances though sad in Spirit, as* Job, *who after all the evil Tidings that were brought him, whereof, Death of Children was the last and heaviest, yet fell down and worshipped.* And he would often say upon such occasions, that *weeping must not hinder sowing.* Upon the Interment of the Child, he writes, *My dear Child, now mine no longer, was laid in the cold Earth, not lost, but sown to be raised again a glorious Body, and I shall go to him, but he shall not return to me.* A few days after his dear Friend Mr. *Lawrence* (then living in *Whitchurch* Parish) buried a *Daughter*, that was grown up and very hopeful, and gave good Evidence of a work of Grace wrought upon her Soul; how willing (saith he) may Parents be to part with such when the Lord calls; they are not *amissi* but *præmissi.* And he hath this further Remark, *The Lord hath made his poor Servants, that have been often Companions in his Work, now Companions in Tribulation, the very same Tribulation; me for my Sin, him for his Trial.*

While he liv'd at *Whitchurch*, he attended constantly upon the publick Ministry, and there (as ever) he was careful to come to the beginning of the *Service*, which he attended upon with Reverence

rence and Devotion; ſtanding all the time, even while the Chapters were read. In the Evening of the Lord's day, he ſpent ſome time in inſtructing his Family, to which a few of his Friends and Neighbours in the Town would ſometimes come in; and it was a little gleam of opportunity, but very ſhort, for (as he Notes) *He was offended at it, who ſhould rather have rejoyced, if by any means the Work might be carried on in his Peoples Souls.*

He obſerves in his Diary this Year, how zealous People had generally been for the Obſervation of *Lent*, a while ago, and how cold they are towards it now. The ſame he Notes of *Proceſſions* in *Aſcenſion-Week*; *for* (ſaith he) *what hath no good Foundation, will not hold up long; but in that which is Duty, and of God, it is good to be zealouſly affected always.*

In this Year (I think) was the firſt time that he Adminiſtred the Lord's Supper (very privately to be ſure) after he was Silenced by the Act of Uniformity; and he did not do it without mature Deliberation. A fear of *Separation* kept him from it ſo long; what induced him to it at laſt, I find thus under his own Hand: *I am a Miniſter of Chriſt, and as ſuch I am obliged,* Virtute Officii, *by all means to endeavour the good of Souls. Now here's a company of ſerious Chriſtians, whoſe Lot is caſt to live in a Pariſh, where there is one ſet over them, who Preacheth the Truth; and they come to hear him, and join with him in other parts of Worſhip; only as to the Lord's Supper; they ſcruple the lawfulneſs of the Geſture of Kneeling; and he tells them, his hands are tyed, and he cannot adminiſter it unto them any other way; wherefore they come to me, and tell me, they earneſtly long for that Ordinance; and there is a competent number of them, and opportunity to partake; and how dare I deny this Requeſt of theirs, without betraying my Miniſterial Truſt, and incurring the Guilt of a grievous Omiſſion.*

In *February*, 166⅞. Mr. *Laurence* and he were invited by ſome of their Friends to *Betley* in *Staffordſhire*, and (there being ſome little publick Connivance at that time) with the Conſent of all concerned, they adventured to preach in the Church, one in the Morning, and the other in the Afternoon of the Lord's Day, very peaceably and profitably. This Action of theirs was preſently after Reported in the *Houſe* of *Commons*, by a Member of Parliament, with theſe Additions, That they tore the Common-Prayer Book, trampled the Surplice under their Feet, pull'd the Miniſter of the place out of the Pulpit, *&c.* Reports which there was not the leaſt Colour for. But that, with ſome other ſuch like falſe Stories, produced

an Address of the House of Commons to the King, to issue out a Proclamation, for the putting of the Laws in Execution, against Papists and Nonconformists, which was issued out accordingly; though the King at the opening of that *Session*, a little before, had declared his desire, that *some Course might be taken, to compose the minds of his Protestant Subjects, in matters of Religion*; which had raised the Expectations of some, that there would be speedy enlargement; but Mr. *Henry* had Noted upon it, *We cannot expect too little from Man, nor too much from* GOD.

And here it may be very pertinent to observe, how industrious Mr. *Henry* was at this time, when he and his Friends suffered such hard things from the Government, to preserve and promote a *good affection* to the Government notwithstanding. It was commonly charged at that time upon the Nonconformists in general, especially from the *Pulpits*, that they were all a *factious* and *turbulent* People, & as was said of old, *Ezra* 4. 15. *hurtful to Kings and Provinces*; that their Meetings were for the sowing of *Sedition* and *Discontents*, and the like; and there is some reason to think, that one thing intended by the *Hardships* put upon them, was to *drive* them to this; there is a way of *making a wise Man mad*: But how peaceably they carried themselves, is manifest to God, and in the Consciences of many. For an Instance of it, it will not be amiss to give some Account of a Sermon, which Mr. *Henry* preached in some very private Meetings, such as were called *Seditious Conventicles*, in the Year 1669. when it was a day of treading down, and of perplexity; it was on that Text, *Psal.* 35. 20. *Against them that are quiet in the Land*; Whence (not to curry favour with Rulers, for whatever the Sermon was, the very Preaching of it had it been known, must have been severely punished, but purely *out of Conscience towards God*) he taught his Friends this Doctrine, *That it is the Character of the People of God, that they are a quiet People in the Land.* 'This *Quietness* he 'described to be an *orderly, peaceable Subjection* to Governours and 'Government in the Lord. We must maintain a reverent *Esteem* 'of them, and of their Authority, in opposition to *despising Domi-* 'nion, 2 *Pet.* 2. 10. we must be *Meek* under severe Commands, and 'burthensome Impositions, not murmuring and complaining, as the '*Israelites* against *Moses* and *Aaron*; but take them up as our Cross 'in our way, and bear them as we do *foul Weather*. We must not '*speak evil of Dignities*, *Jude* 8. nor *revile the gods*, Exod. 22. 28. '*Paul* checked himself for this, *Acts* 23. 5. [illegible] I did not con- 'sider it, if I had, I would not have said so. We must not *traduce*

'their

'their Government as *Abſalom* did *David's*, 2 *Sam.* 15. 3. Great care 'is to be taken, how we ſpeak of the *faults* of any, eſpecially of Rulers, *Eccl.* 10. 20.—— The People of God do make the *word of God* 'their *Rule*, and by that they are taught, (1.) that Magiſtracy is 'God's *Ordinance*, and Magiſtrates God's Miniſters; that by him 'Kings Reign, and the Powers that be, are *Ordained of him.* (2.) 'That they as well as others, are to have their *Dues*, Honour and 'Fear, and Tribute. (3.) That their lawful Commands are to be 'obey'd, and that readily and chearfully, 1 *Tit.* 3. 1. (4.) That the 'Penalties inflicted for not obeying unlawful Commands, are pa'tiently to be *undergone*. This is the Rule, and as many as walk 'according to this Rule, *Peace ſhall be upon them*, and there can be 'no danger of their *Unpeaceableneſs*. They are taught to pray for 'Kings and all in Authority, 1 *Tim.* 2. 1. 2. and God forbid we 'ſhould do otherwiſe: yea, tho' they Perſecute, *Jer.* 29. 7. Peaceable 'Prayers beſpeak a peaceable *People*, *Pſal.* 109. 4. If ſome profeſ'ſing Religion have been *unquiet*, their unquietneſs hath given the 'lye to their Profeſſion. *Jude* 8. 11, 12. Quietneſs is our *Badge*, *Coll.* 3. 12. 'twill be our Strength, *Iſa.* 30. 7, 15. our *Rejoycing* in the 'day of Evil, *Jer.* 18. 18. it is pleaſing to God, 1 *Tim.* 2. 2, 3. it 'may work upon *others*, 1 *Pet.* 2. 12, 13. The means he preſcribed 'for the keeping of us *quiet*, were to get our Hearts fill'd with the 'Knowledge and Belief of theſe two things, 1. That the Kingdom 'of Chriſt *is not of this World*, *Joh.* 18. 36. many have thought 'otherwiſe, and it hath made them *unquiet*. 2. That the *wrath of* 'Man worketh not the righteouſneſs of God, *Jam.* 1. 20. he needs not 'our Sin to bring to paſs his own Counſel. We muſt mortifie Un'quietneſs in the *Cauſes* of it, *Jam.* 4. 1. we muſt always remember 'the *Oath* of God, *Eccl.* 8. 2. the Oath of *Allegiance* is an Oath of 'Quietneſs: And we muſt beware of the Company and Converſe of 'thoſe that are *unquiet*, *Prov.* 22. 24, 25, Tho' deceitful Matters be 'devis'd, yet we muſt be quiet ſtill; nay, be ſo much the more 'quiet.

I have been thus large in gathering theſe hints out of that Sermon, (which he took all occaſions in other Sermons to inculcate, as all his Brethren likewiſe did) that if poſſible it may be a *Conviction* to the preſent *Generation*; or however, may be a Witneſs in time to come, that the Nonconformiſt Miniſters were not Enemies to *Cæſar*, nor troublers of the Land; nor their Meetings any way tending to the diſturbance of the publick Peace, but purely deſign'd to help to repair the *Decays* of Chriſtian Piety.

All

All that knew Mr. *Henry*, knew very well that his Practise all his Days, was consonant to these his settled Principles,

In *May*, 1668. he return'd again with his Family from *Whitchurch* to *Broad-Oak*, which, through the good Hand of his God upon him, continued his settled Home, without any remove from it, till he was removed to his long Home above twenty eight Years after. The edge of the Five Mile Act began now a little to rebate, at least in that Country; and he was desirous to be more useful to the Neighbours, among whom God had given him an Estate, than he could be at a distance from them, by relieving the Poor, employing the Labourers, and especially instructing the Ignorant, and helping as many as he could to Heaven. He made that Scripture his standing Rule, and wrote it in the beginning of his Book of *Accounts*, *Prov.* 3. 9, 10. *Honour the Lord with thy Substance*, &c. And having set apart a day of Secret Prayer and Humiliation, to beg of God a wise and an understanding Heart, and to *drop a Tear* (as he expresseth it) *over the sins of his Predecessors, formerly in that estate*; he laid out himself very much in doing good. He was very serviceable upon all Accounts in the Neighbourhood, and though it took up a great deal of his time, and hindred him from his beloved Studies, yet it might be said of him, as the Bishop of *Salisbury* said of Archbishop *Tillotson*, in his Sermon at his Funeral, that he *chose rather to live to the good of others than to himself; and thought, that to do an Act of Charity, or even of Tenderness and Kindness, was of more value both in it self, and in the sight of God, than to pursue the pompous parts of Learning, how much soever his own Genius might lead him to it.*

He was very useful in the common Concernments of the Township and Country, in which he was a very *prudent Counsellour*; it was indeed a *narrow Sphere* of Activity, but (such as it was) *to him* as to *Job*, *chap.* 29. 21, 22. *Men gave ear and waited, and kept silence at his Counsel, after his words they spake not again*; and many of the Neighbours who respected him not as a *Minister*, yet lov'd and honour'd him as a knowing, prudent and humble Neighbour. In the Concernments of *private* Families, he was very far from busying himself, and further from seeking himself, but he was very much *busied*, advising many about their Affairs, and the disposal of themselves and their Children, arbitrating and composing Differences among Relations and Neighbours, in which he had an excellent Faculty, and often good Success, inheriting the Blessing entail'd upon the *Peace-makers*. References have sometimes been made to him

by

by Rule of Court, at the Aſſizes, with Conſent of Parties. He was very affable and eaſie of acceſs, and admirably patient in hearing every ones Complaint, which he would anſwer with ſo much Prudence and Mildneſs, and give ſuch *apt advice*, that many a time to Conſult with him, was to *ask Counſel at Abel*, and ſo to end the matter. He obſerv'd in almoſt all Quarrels that happened, that there was *a fault on both ſides*; and that genetally they were almoſt in the fault, that were moſt forward and clamorous in their Complaints. One making her moan to him of a bad Husband ſhe had, that in this, and 'tother inſtance was unkind; and (Sir,) ſaith ſhe, after a long Complaint which he patiently heard, what would you have me to do now? *Why truly* (ſaith he) *I would have you to go home, and be a better Wife to him, and then you'll find that he will be a better Husband to you.* Labouring to perſwade one to forgive an injury that was done him; he urged this, *Are you not a Chriſtian?* and follow'd that Argument ſo cloſe, that at laſt he prevailed.

He was very induſtrious, and oft ſucceſsful in perſwading People, to *recede from their Right, for Peace ſake*; and he would for that purpoſe tell them *Luther's* Story of the two Goats, that met upon a narrow Bridge over a deep Water; they could not go back, they durſt not fight; after a ſhort parley, one of them lay down, and let the other go over him, and no harm done. He would likewiſe relate ſometimes a remarkable Story, worthy to be here inſerted concerning a good Friend of his, Mr. *T. Y.* of *Whitchurch*, who in his Youth was greatly wrong'd by an unjuſt Uncle of his, being an Orphan; his Portion, which was 200 *l.* was put into the hands of that Uncle; who when he grew up, ſhuffled with him, and would give him but 40 *l.* inſtead of his 200 *l.* and he had no way of recovering his Right but by Law; but before he would engage in that, he was willing to adviſe with his Miniſter, who was the famous Dr. *Twiſs* of *Newberry*; the Counſel he gave him (all things conſidered) was, for Peace ſake, and for the preventing of Sin and Snares, and trouble to take the 40 *l.* rather than contend; and *Thomas* (ſaith the Doctor) *if thou doſt ſo, aſſure thy ſelf, that God will make it up to thee and thine, ſome other way, and they that defraud thee will be the loſers by it at laſt.* He did ſo, and it pleaſed God ſo to bleſs that little which he began the World with, that when he died in a good old Age, he left his Son poſſeſs'd of ſome Hundreds a Year, and he that wrong'd him fell into decay.

Many very pious worthy *Families* in the Country would ſay of Mr. *Henry*, that they had no Friend like minded, who did natu-

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rally care for their State, and ſo affectionately ſympathize with them, and in whom their Hearts could *ſafely truſt*. He was very Charitable to the Poor, and was full of Almſdeeds, *which he did* (as is ſaid of *Tabitha*, *Acts* 9. 36.) not which he ſaid he would do, or which he put others on to do, but which he did himſelf, diſperſing abroad and giving to the Poor, ſeeking and rejoycing in Opportunities of that kind: And whenever he gave an Alms for the Body, he uſually gave with it a *Spiritual Alms*, ſome good word of Counſel, Reproof, Inſtruction or Comfort, as there was occaſion, and in accommodating theſe to the Perſons he ſpoke to, he had a very great Dexterity.

He was very forward to *lend* Money freely, to any of his poor Neighbours that had occaſion, and would ſometims ſay, that in many Caſes there was more Charity in *lending* than in *giving*, becauſe it obliged the Borrower both to *Honeſty* and *Induſtry*. When one of his Neighbours, to whom he had lent three Pound, fail'd; ſo that he was never likely to ſee a Farthing of it, he writes thus upon it; *notwithſtanding this, yet ſtill I judge it my Duty to lend,* μηδὲν ἀπελπίζοντες, *nothing deſpairing*, ſo Dr. *Hammand* reads it, *Luke* 6. 35. Though what is lent in Charity be not *repaid*, yet it is not *loſt*. When thoſe that had borrowed Money of him paid him again, he uſually gave them back ſomepart, to encourage Honeſty. He judged the taking of moderate Intereſt for Money lawful, where the Borrower was in a way of gaining by it: But he would adviſe his Friends that had Money, rather to diſpoſe of it other ways, if they could.

It muſt not be forgotten, how punctual and exact he was in all his accounts with Tenants, Workmen, *&c.* being always careful to keep ſuch things *in black and white* (as he us'd to ſay) which is the ſureſt way to prevent Miſtakes, and a Man's wronging either himſelf or his Neighbour; ſuch was his *Prudence*, & ſuch his *Patience* and *Peaceableneſs*, that of all the time he was at *Broad-Oak*, he never ſued any, nor ever was ſued, but was inſtrumental to prevent many a vexatious Law-Suit among his Neighbours. He uſed to ſay, *There are four Rules to be duly obſerved in going to Law*; (1.) *We muſt not go to Law for* Trifles, *as he did who ſaid, he would rather ſpend a Hundred Pound in Law, than loſe a Pennyworth of his Right*, Matt. 5. 39, 40, 41. (2.) *We muſt not be* raſh *and* haſty *in it, but try all other means poſſible to compoſe differences wherein he that yields moſt, as* Abraham *did to* Lot, *is the better Man, and there is nothing loſt by it in the end*, 1 Cor. 6. 1, 2. (3.) *We muſt ſee that it be without* Malice *or deſire of* Revenge. *If the undoing of our Brother, be the end of our*

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going to Law, as it is with many, 'tis certainly evil, and it stands accordingly. (4.) *It must be with a Disposition to* Peace, *whenever it may be had, and an Ear open to all Overtures of that kind.* The Two *Mottos* proper for the *great Guns* are applicable to this, *Ratio ultima Regum*, and *Sic quærimus Pacem.*

Four Rules he sometimes gave to be observed in our Converse with Men: *Have Communion with few; Be familiar with one; Deal justly with all; Speak evil of none.*

He was noted for an extraordinary neat Husband about his House and Ground, which he would often say, he could not endure to see like the *Field of the Sloathful, and the Vineyard of the Man void of Understanding.* And it was strange, how easily one that had been bred up utterly a Stranger to such things; yet when God so ordered his Lot, acquainted himself with, and accommodated himself to the Affairs of the Country, making it the Diversion of his vacant Hours, to over-see his Gardens and Fields; when he better understood that known *Epode* of *Horace*, *Beatus ille qui procul negotiis*, than he did when in his Youth he made an ingenious *Translation* of it. His Care of this kind was an Act of Charity to poor Labourers whom he employed; and it was a good Example to his Neighbours, as well as for the Comfort of his Family. His Converse likewise with these things was excellently improved, for *Spiritual* Purposes, by *occasional Meditations*, Hints of which there are often in his *Diary*, as those that conversed with him had many in *Discourse*; Instances of this were *easy*, but *endless* to give. He us'd to say, that therefore many of the Scripture *Parables* and *Similitudes* are taken from the common Actions of this Life, that when our *Hands* are employed about them, our *Hearts* may the more easily pass through them to Divine and Heavenly things. I have heard him often blame those, whose irregular Zeal in the Profession of Religion, makes them to *neglect* their *Worldly Business*, and let the House *drop through*; the *Affairs* of which the good Man will *order with Discretion*; and he would tell sometimes of a Religious Woman, whose Fault it was, how she was convinced of it, by means of an intelligent godly Neighbour; who coming into the House, and finding the good Woman, far in the Day, in her Closet, and the House sadly neglected, Children not tended, Servants not minded; *What*, saith he, *is there no Fear of God in this House?* which much startled and affected the good Woman, that over-heard him. He would often say, *Every thing is beautiful in its Season*; and that it is the Wisdom of the Prudent, *so to order the Duties of their general Callings as Christians, and those of their particular Callings in the*

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World, as that they may not clash or interfere: I have heard it observed from *Eccl.* 7. 16. *That there may be over-doing in well-doing.*

I cannot omit one little Passage in his Diary, because it may be instructive: When he was once desired to be bound for one that had upon a particular Occasion, been bound for him, he writes, Solomon *saith, He that hateth Suretiship is sure; but he saith also, he that hath Friends must shew himself friendly.* But he always cautioned those that became Sureties, not to be bound for any more than they knew themselves *able* to pay, nor for more than they would be *willing* to pay, if the Principal fail.

His House at *Broad Oake* was by the Road side, which though it had its Inconveniencies, yet (he would say) pleased him well, because it gave his Friends an Opportunity of calling on him the oftner, and gave *him* an Opportunity of being kind to Strangers, and such as were any way distressed upon the Road, to whom he was upon all Occasions, cheerfully ready, fully answering the Apostle's Character of a Bishop, that he must be *of good Behaviour, (κόσμιον, decent, affable,* and *obliging)* and *given to Hospitality*, 1 *Tim.* 3. 2. like *Abraham*, sitting at his Tent-Door, in *quest* of Opportunities to do good. If he met with any Poor near his House, and gave them Alms in Money, yet he would bid them go to his Door besides for Relief there. He was very tender and compassionate towards poor Strangers and Travellers, though his Charity and Candor were often imposed upon by Cheats and Pretenders, whom he was not apt to be suspicious of; but would say in the most favourable Sense, *Thou knowest not the Heart of a Stranger.* If any asked his Charity, whose Representation of their Case he did not like, or who he thought did amiss to take that Course, he would first give them an Alms, and then mildly reprove them; and labour to convince them that they were out of the way of Duty, and that they could not expect that God should bless them in it; and would not chide them, but reason with them: And he would say, if he should *tell them* of their Faults, and not give them *an Alms*, the Reproof would look only like an Excuse to deny his Charity, and would be rejected accordingly.

In a Word, his greatest Care about the things of this World was, how to do good with what he had, and to *devise liberal things*; desiring to make no other Accession to his Estate, but only that Blessing which attends *Beneficence*. He did firmly believe (and it should seem few do) that what is *given to the Poor, is lent to the Lord*, who will pay it again in Kind or Kindness; and that Religion and Piety is undoubtedly the best Friend to outward Prosperity, and he found it so;

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for it pleased God abundantly to bless his Habitation, and to *make a Hedge about him, and about his House, and about all that he had round about*: And though he did not delight himself in the Abundance of *Wealth*; yet, which is far better, he delighted himself in the *Abundance of Peace*, *Psal.* 37. 11. All that he had and did observably *prospered*, so that the Country oftentimes took notice of it, and called his Family, *a Family which the Lord had blessed*. And his Comforts of this kind were (as he used to pray they might be) *Oyl to the Wheels of his Obedience*, and in the Use of these things he served the Lord his God with *joyfulness and gladness of Heart*, yet still mindful of and grieved for the Affliction of *Joseph*. He would say sometimes, when he was in the midst of the Comforts of this Life, as that good Man; *All this, and Heaven too! surely then we serve a good Master.* Thus did the Lord bless him, and make him a Blessing; and this abundant Grace through the Thanksgiving of many, redounded to the Glory of God.

Having given this general Account of his Circumstances at *Broad-Oak*, we shall now go on with his Story, especially as to the Exercise of his Ministry there, and thereabouts; for that was his τὸ ἴδιον the thing in which he was, and to which he wholly gave himself, taking other things ὡς πάρεργα. After this Settlement at *Broad-Oak*, whenever there was Preaching at *Whitewell* Chappel (as usually there was Two Lord's Days in the Month) he constantly attended there with his Family, was usually with the first, and reverently joined in the Publick Service; he diligently wrote the Sermons; always staid if the Ordinance of Baptism was administred, but not if there were a Wedding, for he thought that a Solemnity not proper for the Lord's Day. He often *Din'd* the Minister that preach'd; after Dinner he *sung a Psalm*, repeated the Morning Sermon, and pray'd; and then attended in like manner in the Afternoon. In the Evening he preach'd to his own Family; and perhaps Two or Three of his Neighbours would drop in to him. On those Lord's Days when there was no Preaching at the Chappel, he spent the whole Day at Home, and many an excellent Sermon he preach'd, when there were present only Four besides his own Family (and perhaps not so many) according to the Limitation of the *Conventicle Act*. In these narrow private Circumstances he preached over the former part of the Assemblies Catechism, from divers Texts, he also preached over *Psalm* 116. besides many particular occasional Subjects.

What a Grief of Heart it was to him, to be thus put under a *Bushel*, and confin'd to such a narrow Sphere of Usefulness, read in his

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own Words, which I shall transcribe out of an *Elegy* he made (to give vent to his Thoughts) upon the Death of his worthy Friend Mr. *George Mainwaring*, sometime Minister of *Malpas*, (who was silenced by the Act of Uniformity, and died *Mar.* 14. 167$\frac{2}{3}$.) wherein he thus bewails (feelingly enough) the like Restraints and Confinements of his Friend.

His brave Tears he sadly spent,
Wrapt up in Silence and Restraint;
A Burthen such as none do know,
But they that do it undergo.
To have a Fire shut up and pent
Within the Bowels, and no vent;
To have gorg'd Breasts, and by a Law,
Those that fain wou'd, forbidden to draw.
But his dumb Sabbaths here, did prove
Loud crying Sabbaths in Heav'n above.
His Tears, when he might sow no more,
Wat'ring what he had sown before.

Soon after his Settlement at *Broad-Oak*, he took a young Scholar into the House with him; partly to teach his Son, and partly to be a Companion to himself to converse with him, and to receive Help and Instruction from him; and for many Years, he was seldom without one or other such; who before their going to the University, or in the Intervals of their Attendance there, would be in his Family, sitting under his Shadow. One of the first he had with him, in the Year 1668. (and after) was Mr. *William Turner*, born in the Neighbourhood; afterwards of *Edmund Hall* in *Oxford*, now Vicar of *Walberton* in *Sussex*, to whom the World is beholden for that elaborate *History of all Religions*, which he Published in the Year 1695. and from whom it is earnestly expected the Performance of that noble and useful Project for the *Record of Providences*. Betwixt Mr. *Henry* and him there was a most entire and affectionate Friendship; and notwithstanding their Distance of Place, a constant and endearing Correspondence kept up as long as Mr. *Henry* liv'd.

It was observ'd that several young Men who had sojourn'd with him, and were very hopeful and likely to be serviceable to their Generations, dy'd soon after their removal from him; (I could instance in Six or Seven) as if God had sent them to him to be prepared for another World, before they were call'd for out of this; yet never any dy'd while they were with him.

He had so great a Kindness for the University, and valued so much the

the mighty Advantages of Improvement there, that he advis'd all his Friends who design'd their Children for Scholars, to send them thither, for many Years after the *Change*, though he always counted upon their *Conformity*. But long Experience altered his mind herein, and he chose rather to keep *his own Son* at home with him, and to give him what Help he could there, in his Education, than venture him into the Snares and Temptations of the *University*.

It was also soon after this Settlement of his at *Broad-Oak*, that he contracted an intimate Friendship with that learned, and pious, and judicious Gentleman Mr. *Hunt* of *Boreatton*, (the Son of Colonel *Hunt* of *Salop*) and with his excellent Lady *Frances*, Daughter of the Right Honourable the Lord *Paget*. The Acquaintance then begun betwixt Mr. *Henry* and that worthy Family continued to his dying Day, about Thirty Years. One Lord's Day in a Quarter he commonly spent with them, besides other *Interviews*: And it was a constant rejoicing to him to see Religion and the Power of Godliness uppermost, in such a Family as that, when not many Mighty, not many Noble are called; and the Branches of it *Branches of Righteousness, the Planting of the Lord*. Divers of the Honourable Relations of that Family contracted a very great Respect for him, particularly the present Lord *Paget*, now his Majesty's Ambassador at the *Ottoman* Court, and Sir *Henry Ashurst*, whom we shall have Occasion afterwards to make mention of.

In the time of Trouble and Distress, by the Conventicle Act, in 1670. he kept private and stir'd little abroad, as loth to offend those that were in Power, and judging it Prudence to gather in his Sails, when the Storm was violent: He then observ'd, as that which he was troubled at; 'That there was a great deal of precious time lost a-'mong Professors, when they came together, in discoursing of their 'Adventures to meet, and their Escapes, which he feared tended 'more to set up self, than to give Glory to God. Also in telling how they got together, and such a one Preached, but little enquiring what Spiritual Benefit and Advantage was reaped by it; and that we are apt to make the Circumstances of our Religious Services more the Matter of our Discourse, than the Substance of them.

We shall close this Chapter with Two Remarks out of his Diary, in the Year 1671. which will shew what Manner of Spirit he was of, and what were his Sentiments of things at that time. One is this, *All acknowledge that there is at this Day a Number of sober, peaceable Men, both Ministers and others, among* Dissenters, *but who either saith or doth any thing to oblige them; who desireth or endeavoureth to open the*

Door to let in such; nay, do they not rather provoke them to run into the same Extravagancies with others by making no Difference, but laying load on them as if they were as bad as the worst. 'Tis true that about this time the Lord Keeper *Bridgman* and Bishop *Wilkins*, and the Lord Chief Justice *Hale*, were making some Overtures towards an Accommodation with them; but it is as true, that those Overtures did but the more exasperate their Adversaries, (who were ready to account such moderate Men, the worst Enemies the Church of *England* had) and the Event was, greater Acts of *Severity*.

Another is this, *If all that hath been said and written to prove that Prelacy is* Antichristian, *and that it is unlawful to join in the* Common-Prayer, *had been effectually to perswade Bishops to study and do the Duty of Church-Rulers, in preaching and feeding the Flock, according to the Word, and to perswade People to be serious inward, and spiritual in the Use of Forms, it had been much better with the Church of God in* England, *than it now is.* Consonant to the Spirit of this Remark, was that which he took all Occasions to mention as his setled *Principle. In those things wherein all the People of God are agreed, I will spend my Zeal; and wherein they differ I will endeavour to walk according to the Light that God hath given me, and charitably believe that others do so too.*

CHAP. VI.

His Liberty by the Indulgence in the Year 1672. *and thence forwards to the Year* 1681.

NOtwithstanding the severe Act against Conventicles, in the Year 1670. yet the Nonconformists in *London* ventur'd to set up Meetings in 1671. and were conniv'd at; but in the Country there was little Liberty taken till the King's Declaration of *March* 15. 167$\frac{2}{3}$, gave Countenance and Encouragement to it. What were the secret *Springs* which produced that Declaration Time discovered; however, it was to the poor Dissenters as Life from the Dead, and gave them some *reviving in their Bondage*, God graciously ordering it so, that the Spirit he had made might not *fail before him.* But so *precarious* a Liberty was it, that it should never be said, those People were *hard to be pleased*, who were so *well pleased* with that, and thanked God, who

who put such a thing into the King's Heart. The Tenor of that Declaration was this; *In Consideration of the inefficacy of Rigor, tryed for divers Years, and to invite Strangers into the Kingdom, ratifying the Establishment in the Church of* England, *it suspends Penal Laws against all Nonconformists and Recusants, promiseth to License separate Places for Meetings, limiting Papists only to private Houses.*

On this Mr. *Henry* writes, 'It is a thing diversly resented, as Mens 'Interests lead them; the Conformists *displeased*, the Presbyterians 'glad, the Independents *very glad*, the Papists *triumph*. The Danger is (saith he) lest the allowing of separate Places help to overthrow our *Parish-Order*, which God hath *own'd*, and to beget Divisions and Animosities among us, which no honest Heart but would rather should be healed. We are put hereby (saith he) into a *Trilemma*, either to turn *Independents* in Practice, or to strike in with 'the *Conformists*, or to sit down in former Silence and Sufferings (and '*Silence* be accounted one of the greatest *Sufferings*) till the Lord 'shall open a more effectual Door. That which (he saith) he then heartily wished for, was, 'That those who were in Place, would admit the sober *Nonconformists* to preach sometimes *occasionally* in their 'Pulpits; by which means he thought Prejudice would in time wear 'off on both sides, and they might mutually strengthen each others 'Hands against the common Enemy the *Papists*; who he foresaw 'would fish best in troubled Waters. This he would chuse much rather than to keep a separate Meeting: But it could not be had; no, not so much as leave to preach in *Whitewell*-Chappel when it was vacant, as it often was, though 'twere Three long Miles from the Parish-Church. He found that some People, the more they are *courted*, the more *coy* they are; however, the Overtures he made to this purpose, and the slow Steps he took towards the setting up of a distinct Congregation, yielded him Satisfaction afterwards in the Reflection, when he could say, we *would* have been united, and they *would* not.

'Twas several Weeks after the Declaration came out, that he received a *License* to Preach, as *Paul* did, in his own House, and elsewhere, *no Man forbidding him*. This was procur'd for him by some of his Friends in *London*, without his Privity, and came to him altogether unexpected. The use he made of it was, that at his own House, what he did before to his own Family, and in Private, the Doors being shut for Fear, he now did more Publickly; threw his Doors open, and welcomed his Neighbours to him, to partake of his *Spiritual things*: Only one Sermon in the Evening of the Lord's Day, when there was Preaching at *Whitewell*-Chappel, where he still con-

tinued his Attendance with his Family and Friends as uſual; but when there was not, he ſpent the whole Day, at Publick time, in the Services of the Day, Expoſition of the Scriptures read, and Preaching, with Prayer and Praiſe. This he did *gratis*, receiving nothing for his Labours, either at home or abroad, but the Satisfaction of doing good to Souls (which was his Meat and Drink) with the Trouble and Charge of giving Entertainment to many of his Friends, which he did with much Cheerfulneſs; and he would ſay, he ſometimes thought that the Bread did even multiply in the breaking; and he found that God did abundantly bleſs his Proviſion, with that Bleſſing, which, as he uſed to ſay, will *make a little to go a great way*. He was wont to obſerve, for the Encouragement of ſuch as had Meetings in their Houſes, (which ſometimes drew upon them Inconveniencies) *That the Ark is a Gueſt, that always pays well for its Entertainment*. And he noted, that when Chriſt had borrowed *Peter's* Boat to preach a Sermon out of it, he preſently repaid him for the Loan, with a *great draught of Fiſhes, Luke* 5. 3, 4.

Many Thoughts of Heart he had, concerning this uſe he made of the *Liberty*, not knowing what would be in the End hereof; but after ſerious Conſideration, and many Prayers, he ſaw his way very plain before him, and addreſſed himſelf with all Diligence, to the Improvement of this *Gale* of *Opportunity*. Some had diſmal Apprehenſions of the Iſſue of it; and that there would be an *after-reckoning*: But (ſaith he) let us mind our Duty, and let God alone to order Events, which are his Work, not ours.

It was a Word *upon the Wheels*, which he preached at that time for his own Encouragement, and the Encouragement of his Friends, from that Scripture, *Eccl.* 11. 4. *He that obſerves the Wind ſhall not ſow, and he that regardeth the Clouds ſhall not reap*. Thoſe that are minded either to do good, or get good, muſt not be frighted with *ſeeming* Difficulties and Diſcouragements. Our Work is to ſow and reap, to do good and get good; and let us mind that, and let who will mind the Winds and Clouds. *A Lion in the way, a Lion in the Streets*; a very unlikely Place (he would ſay) for Lions to be in; and yet that ſerves the Sluggard for an Excuſe.

While this Liberty laſted, he was *in Labours more abundant*; many Lectures he preached abroad in *Shropſhire*, *Cheſhire*, and *Denbighſhire*, laying out himſelf exceedingly for the good of Souls, ſpending and being ſpent in the Work of the Lord. And of that *Neighbourhood* and of that *Time* it was ſaid, that *this and that Man was born* again, then and *there*; and many there were who aſked the way to

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Sion with their Face thitherwards, and were (not Proſelyted to a Party, but) ſavingly *brought home* to Jeſus Chriſt. I mean this; ſuch as had been vain and worldly, and careleſs, and mindleſs of God and another World, became ſober and ſerious and concern'd about their Souls, and a future State. This was the Converſion of Souls, aimed at, and laboured after, and through Grace not altogether *in vain*. Whatever Lectures were ſet up in the Country round, 'twas ſtill deſired that Mr. *Henry* would begin them (which was thought no ſmall Encouragement to thoſe who were to carry them on) and very happy he was, both in the Choice and Management of his *Subjects* at ſuch Opportunities, ſeeking to *find out acceptable Words*. Take one Specimen of his *Addreſs*, when he began a Lecture with a Sermon on *Heb.* 12. 15. 'I aſſure you (ſaith he) and God is my Witneſs, I am 'not come to preach, either *Sedition* againſt the Peace of the State, 'or *Schiſm* againſt the Peace of the Church, by perſwading you to 'this or that *Opinion* or *Party*; but as a *Miniſter* of Chriſt, that hath 'received Mercy from the Lord, to deſire to be faithful, my Errand 'is to exhort you to all poſſible Seriouſneſs, in the great Buſineſs of 'your *Eternal Salvation*, according to my Text, which if the Lord 'will make as profitable to you, as it is material and of Weight in it 'ſelf, neither you nor I ſhall have Cauſe to repent our coming hither, 'and our being here to Day; *looking diligently, leſt any of you fail of 'the Grace of God*. If it were the laſt Sermon I were to preach, I did 'not know how to take my aim better to do you good.

In doing of this Work, he often ſaid, that he looked upon himſelf, but as an *Aſſiſtant* to the *Pariſh Miniſters*, in promoting the common Intereſts of Chriſt's Kingdom, and the common Salvation of precious Souls, by the Explication and Application of thoſe great Truths, wherein we are all agreed. And he would compare the Caſe to that in *Hezekiah*'s time, when the *Levites* helped the *Prieſts* to kill the Sacrifice, which was ſomething of an irregularity, but the Exigence of Affairs called for it; the Prieſts being too few, and ſome of them not ſo careful as they ſhould have been, to *ſanctifie themſelves*, ſee 2 *Chr.* 29. 34. and wherever he Preached, he uſually *pray'd* for the Pariſh Miniſter, and for a Bleſſing upon his *Miniſtry*. He hath often ſaid how well pleas'd he was, when after he had preached a Lecture at *Oſweſtry*, he went to viſit the Miniſter of the Place, Mr. *Edwards*, a worthy good Man; and told him, he had been ſowing a handful of Seed among his People, and had this Anſwer, *That's well, the Lord proſper your Seed and mine too, there's need enough of us both*. And another worthy Conformiſt that came

Privately to hear him, but was reprimanded for it by his Superiours, told him afterwards with tears, that *his Heart was with him.*

His Heart was wonderfully enlarged in his Work at this time, the Fields were white unto the Harveſt; and he was buſie, and God did remarkably own him, ſetting many Seals to his Miniſtry, which much confirmed him in what he did. He hath this obſervable paſſage in his Diary, about this time, which he recorded for his after Benefit (and the Example of it may be inſtructive) *Remember that if trouble ſhould come hereafter, for what we do now in the uſe of preſent Liberty, I neither ſhrink from it, nor ſink under it; for I do therein approve my ſelf to God, and to my own Conſcience, in truth and uprightneſs; and the Lord whom I ſerve, can and will certainly both bear me out, and bring me off with comfort in the end. I ſay, Remember, and forget it not, this 24th day of* March, 167$\frac{2}{3}$.

'Twas at the beginning of this Liberty, that the *Society* at *Broad-Oak* did Commence; made up (beſides their Neighbourhood) of ſome out of *Wrinehurch*, and *Whitchurch* Pariſh, that had been Mr. *Porter's* People, ſome out of *Hanmer* Pariſh, that had been Mr. *Steel's* and ſome out of the Pariſhes of *Wem*, *Prees* and *Elliſmere*, Perſons generally of very moderate and ſober Principles, quiet and peaceable Lives, and hearty well-wiſhers to the King and Government; and not Rigid or *Schiſmatical* in their Separation, but willing to attend (though ſometimes with difficulty and hazard) upon thoſe Adminiſtrations which they found moſt lively and edifying, and moſt helpful to them, in the great buſineſs of working out their Salvation. To this Society he would never call himſelf a *Paſtor*, nor was he willing that they ſhould call him ſo; but a *Helper*, and a Miniſter of Chriſt for their good. He would ſay, *That he look'd upon his Family only as his* Charge, *and his Preaching to others was but* accidental, *whom if they came, he could no more turn away, than he could a poor hungry Man, that ſhould come to his door for an Alms. And being a Miniſter of Jeſus Chriſt, he thought himſelf bound to* Preach the Goſpel, *as he had opportunity.*

Uſually once a Month he adminiſtred the Ordinance of the Lord's Supper. Some of his Opportunities of that kind he ſets a particular Remark upon, as *ſweet Sealing Days*, on which he found it good to draw near to God.

When about the Years end there was a general Expectation of of the Cancelling of the Indulgence: He hath this Note upon a *previous Sabbath and Sacrament day*, as he calls it, 'perhaps this may be the laſt, *Father thy will be done*; it is good for us to be at ſuch

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'uncertainties; for now we receive our Liberty from our Father, 'fresh every day, which is best and sweetest of all.

On the 3d of *March*, 167$\frac{6}{7}$. being *Saturday* night, the Town of *Wem* in *Shropshire* (about six Miles from him) was burnt down; the Church, Market-House, and about One hundred twenty six dwelling Houses, and one Man, in little more than an Hours time, the Wind being exceeding violent; at which time Mr. *Henry* was very helpful to his Friends there, both for their support under, and their improvement of this sad Providence. It was but about half a Year before, that a threatning Fire had broke out in that Town, but did little hurt; some serious People there, presently after Celebrated a *Thanksgiving* for their Deliverance, in which Mr. *Henry* imparted to them a Spiritual Gift (*Oct.* 3. 1676.) from *Zech.* 3. 2. *Is not this a brand pluck'd out of the Fire?* In the close of that Sermon, pressing them from the consideration of that remarkable Deliverance, to personal Reformation and Amendment of Life: That those who had been Proud, Covetous, Passionate, Lyars, Swearers, Drunkards, Sabbath-breakers, would be so no more; and urging *Ezr.* 9. 13, 14. he added, *If this Providence have not this effect upon you, you may in reason expect another Fire; for when God judgeth he will overcome*; and minded them of *Lev.* 26. where 'tis so often threatned against those who walk contrary to God, that he would *punish them yet seven times more*. The remembrance of this could not but be affecting, when in so short a time after, the whole Town was laid in Ruins. The first time he went thither after that Calamity, a Neighbouring Justice having notice of it, sent to forbid him to preach, to his own Grief as well as to the Grief of many others who came expecting. But (saith he in his Diary) there was a visible Sermon before us, the Ruins Preaching, that *Sin is an evil thing*, and *God a terrible God*. However, a few days after, he got an Opportunity of Preaching to them a word in Season, which some will not forget, from *Hos.* 6. 1. *Come, and let us return unto the Lord, for he hath torn*---- And at the return of the Year, when the Town was in the Rebuilding, he gave them another very suitable Sermon, from *Prov.* 3. 33. *The Curse of the Lord is in the House of the wicked, but he blesseth the Habitation of the just.* 'Though it be rising again (saith 'he in his Diary) out of its Ashes, yet the burning of it should not 'be forgotten, especially not the Sin that kindled it. He oft pray'd for them, that *the Fire might be a Refining Fire*

In the Years 1677, 1678, and 1679, in the Course of his Ministry at *Broad-Oak*, he preached over the *Ten Commandments*, and

largely open'd from other Texts of Scripture the Duties required, and Sins forbidden, in each Commandment. For tho' none delighted more than he in Preaching *Christ* and *Gospel-Grace*; yet he knew, that Christ came not to destroy the Law and the Prophets, but to fulfil; and that, though through Grace we are not under the Law, as a *Covenant*; yet we are under it as a *Rule*, under the *Law to Christ*. He was very large and particular in pressing *second Table Duties*, as essential to Christianity. 'We have known those (saith he) that 'have called preaching on such Subjects, *good Moral Preaching*; but let them call it as they will, I am sure it is necessary, and as much now as ever. How earnestly would he press upon the People, the necessity of Righteousness and Honesty, in their whole Conversations. 'A 'good Christian (he us'd to say) will be a good Husband, and a 'good Father, and a good Master, and a good Subject, and a good 'Neighbour, and so in other Relations. How often would he urge to this purpose, that it is the *Will* and Command of the Great God, the *Character* of all the Citizens of *Sion*, the *Beauty* and Ornament of our Christian Profession; and the surest way to thrive and prosper in the World. *Honesty is the best Policy*. He would say, that these are things in which the Children of this World are *competent Judges*. They that know not what belongs to Faith and Repentance, and Prayer, yet know what belongs to the making of an honest Bargain: they are also Parties concern'd, and oftentimes are themselves careful in these things; and therefore those who profess Religion, should walk very circumspectly, that the Name of God and his Doctrine be not blaspbemed, nor Religion wounded through their sides. Thus he preached, and his constant Practise was a Comment upon it. One thing I remember he was more than ordinarily enlarged in the pressing of which was upon the Ninth Commandment, to *speak evil of no Man*, from *Tit.* 3. 2. If we can say no good of Persons, we must say nothing of them. He gave it as a Rule, *Never to speak of any ones faults to others, till we have first spoken of them to the Offender himself*. He was himself an eminent Example of this Rule. Some that have convers'd much with him, have said, That they never heard him speak evil of any Body; nor could he bear to hear any spoken evil of, but often drove away a *Backbiting-tongue* with an *angry Countenance*. He was known to be as Faithful a *Patron* of Offenders before others, as he was a Faithful *Reprover* of them to themselves.

Whenever he preached of Moral Duties, he would always have something of *Christ* in his Sermon; either his *Life*, as the great Pattern

tern of the Duty, or his Love, as the great Motive to it; or his *Merit*, as making Atonement for the neglect of it.

In the Year 1680. he preached over the Doctrines of *Faith* and *Repentance*, from ſeveral Texts of Scripture. He us'd to ſay, that he had been told concerning the famous Mr. *Dod*, that ſome call'd him in ſcorn, *Faith and Repentance*; becauſe he inſiſted ſo much upon thoſe two, in all his preaching. *But* (ſaith he) *if this be to be vile, I will be yet more vile*; for Faith and Repentance are all in all in Chriſtianity.

Concerning Repentance he hath ſometimes ſaid, 'If I were to die 'in the Pulpit, I would deſire to die preaching Repentance; as if I 'die out of the Pulpit, I would deſire to die practiſing Repentance. And he had often this ſaying concerning Repentance; *He that Repents every day, for the ſins of every day, when he comes to die, will have the ſins but of one day to repent of. Even Reckonings make long Friends.*

That Year alſo, and the Year 1681. he preached over the Duties of Hearing the Word and Prayer; of the former, from the Parable of the four ſorts of Ground; of the latter, from *Luke* 11. 1, *&c.* when he preached over the Lord's Prayer, in above Thirty excellent and elaborate Diſcourſes. He look'd upon the Lord's Prayer, to be not only a *Directory* or *Pattern* for Prayer, but (according to the advice of the *Aſſembly* of *Divines*) proper to be us'd as a *Form*; and accordingly he often us'd it both in Publick and in his Family. And as he thought 'twas an *Error* on the one hand, to lay ſo much ſtreſs upon it as ſome do, who think no ſolemn Prayer accepted, nor any ſolemn Ordinance or Adminiſtration of Worſhip compleat without it, and ſo repeat it five or ſix times, and perhaps oftner, at one Meeting; ſo he thought it an *Error* on the other hand not to uſe it at all; ſince it is a *Prayer*, a compendious comprehenſive Prayer, and may be of uſe to us, at leaſt as other *Scripture Prayers*; but he thought it a much greater Error to be *angry at thoſe that do uſe it*, to judge and cenſure them, and for no other reaſon to conceive Prejudices againſt them and their Miniſtry. 'A great Strait (ſaith he) poor Miniſters 'are in, when ſome will not hear them, if they do not uſe the Lord's 'Prayer, and others will not hear them if they do; What is to be 'done in this Caſe? We muſt walk according to the Light we have, 'and approve our ſelves to God, either in uſing or not uſing it, and 'wait for the Day when God will mend the matter; which I hope 'he will do in his own due time.

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He was in the Close of his Expoſition of the Lord's Prayer, when a dark Cloud was brought upon his Aſſemblies, and he was neceſſitated to contract his Sail.

CHAP. VII.

The Rebukes he lay under at Broad-Oak, *betwixt the Years* 1680, *and* 1687.

IN the beginning of the Year 1681. in *April* and *May*, the Country was greatly afflicted and threatned by an extream Drought; there was no Rain for ſeveral Weeks, the Graſs fail'd; Corn that was ſown languiſhed, and much that was intended to be ſown, could not: the like had not been known for many Years; 'twas generally apprehended that a Dearth would enſue, eſpecially in that Country, which is for the moſt part dry. And now it was *time to ſeek the Lord*; and (according to his own Appointment) to *ask of him Rain in the Seaſon thereof*: Several ſerious thinking People being together at the Funeral of that worthy Miniſter of Jeſus Chriſt, Mr. *Malden*; it was there ſaid, how requiſite it was that there ſhould be ſome time ſet apart on purpoſe for faſting and Prayer, in a *ſolemn Aſſembly* upon this Occaſion. *Thomas Millington* of *Weſton* in *Hodnet*-Pariſh in *Shropſhire*, deſired it might be at his Houſe; and *Tueſday, June* 14. was the Day pitch'd upon. The Connivance of Authority was preſumed upon, becauſe no diſturbance of Meetings was heard of at *London*, or any where elſe. Mr. *Henry* was deſired to come and give his Aſſiſtance at that Day's Work. He ask'd upon what Terms they ſtood with their neighbouring Juſtices, and 'twas anſwered, *well enough*. The Drought continuing in extremity, ſome that had not us'd to come to ſuch Meetings, yet came thither upon the Apprehenſion they had of the threatning Judgment, which the Country was under. Mr. *Edward Bury* of *Bolas* (well known by ſeveral uſeful Books he hath publiſhed) prayed, Mr. *Henry* prayed and preached on *Pſal.* 66. 18. *If I regard Iniquity in my Heart, the Lord will not hear me*; whence his Doctrine was, That *Iniquity regarded in the Heart, will certainly ſpoil the Succeſs of Prayer*. When he was in the Midſt of his Sermon cloſely applying this Truth, Sir *T. V.* of *Hodnet*, and Mr. *M.* of *Ightfield*, Two Juſtices of the Peace for *Shropſhire*, with ſeveral others

others of their Retinue, came ſuddenly upon them; diſturb'd them, ſet Guards upon the Houſe Door, and came in themſelves, ſeverely rally'd all they knew, reflected upon the late Honourable Houſe of Commons, and the Vote they paſs'd, concerning the preſent Unreaſonableneſs of putting the Laws in Execution againſt Proteſtant Diſſenters, as if in ſo voting, they had acted beyond their Sphere, as they did who took away the Life of King *Charles* I. They diverted themſelves with very abuſive and unbecoming Talk; ſwearing and curſing and reviling bitterly; being told the Occaſion of the Meeting was *to ſeek to turn away the anger of God from us* in the preſent Drought; 'twas anſwered, *Such Meetings as thoſe were the Cauſe of God's Anger.* While they were thus entertaining themſelves, their Clerks took the Names of thoſe that were preſent, in all, about One Hundred and Fifty, and ſo diſmiſs'd them for the preſent. Mr. *Henry* hath noted, in the Account he kept of this Event, that the Juſtices came to this good Work from the Ale-Houſe upon *Prees-Heath*, about 2 Miles off; to which, and the Bowling-Green adjoining, they, with other Juſtices, Gentlemen and Clergy-men of the Neighbourhood, had long before obliged themſelves to come every *Tueſday*, during the Summer time, under the Penalty of Twelve Pence a time if they were abſent; and there to ſpend the Day in Drinking and Bowling; which is thought to be as direct a Violation of the Law of the Land, *viz.* the *Statute of* 33 *Henry* VIII. *cap.* 9. *for debarring unlawful Games*, which was never yet repealed, as the Meeting was of the *Statute of* 22 *Car.* II. and as much more to the Diſhonour of God, and the Scandal of the Chriſtian Profeſſion; as Curſing, and Swearing, and Drunkenneſs is worſe than Praying, and ſinging Pſalms, and hearing the Word of God. It is ſuppoſed that the Juſtices knew of the Meeting before, and might have prevented it by the leaſt Intimation; but they were willing to take the Opportunity of Making Sport to themſelves, and Trouble to their Neighbours. After the Feat done, they returned back to the Ale-houſe, and made themſelves and their Companions merry with calling over the Names they had taken, making their Reflections as they ſaw cauſe; and recounting the particulars of the Exploit. There was one of the Company, whoſe Wife happened to be preſent at the Meeting, and her Name taken among the reſt; with which upbraiding him, he anſwered that ſhe had been better employed than he was, and if Mr. *Henry* might be admitted to preach in a Church, *he would go a great many Miles to hear him.* For which Words he was forthwith expell'd their Company, and never more to ſhew his Face again at that Bowling-Green; to which he replyed, if they had

had so ordered long ago, it had been a great deal the better for him and his Family. Two Days after they met again at *Hodnet*, where, upon the Oath of Two Witnesses, who (as was supposed) were sent on purpose to inform, they Sign'd and Seal'd Two Records of *Conviction*. By one Record they Convicted the Master of the House, and fined him 20 *l.* and 5 *l.* more as Constable of the Town that Year, and with him all the Persons present, whose Names they had taken, and fined them 5 *s.* a piece, and issued out Warrants accordingly. By another Record they Convicted the Two Ministers, Mr. *Bury* and Mr. *Henry*. The Act makes it only punishable to *Preach* or *Teach* in any such Conventicle; and yet they fined Mr. *Bury* 20 *l.* though he only *Prayed*, and did not speak one Word in the way either of Preaching or Teaching, not so much as *Let us Pray*; however, they said, *Praying* was *Teaching*, and right or wrong he must be fined; though his great Piety, Peaceableness and Usefulness, besides his deep Poverty, one would think might have pleaded for him, against so palpable a piece of Injustice. They took 7 *l.* off from him, and laid it upon others, as they saw Cause; and for the remaining 13 *l.* he being utterly unable to pay it, they took from him by Distress, the Bed which he lay upon, with Blanket and Rug; also another Feather-Bed, Nineteen Pair of Sheets, most of them new; of which he could not prevail to have so much as one Pair return'd for him to lye in; also Books to the Value of 5 *l.* besides Brass and Pewter. And tho' he was at this time perfectly innocent of that heinous Crime of *Preaching and Teaching*, with which he was charged (for so the Record runs again and again, concerning Mr. *Henry* and Mr. *Bury*, *Quod ad tunc & ibidem precaverunt, prædicaverunt & docuerunt.*) Yet he had no way to right himself, but by appealing to the Justices themselves in Quarter Sessions, who would be sure to affirm their own Decree (as the Justices in *Montgomeryshire* had done not long before, in a like Case) especially when it was to recover to themselves *Treble Costs*. So the good Man sat down with his Loss, and *took joyfully the spoiling of his Goods; knowing in himself, that he had in Heaven a better, and a more enduring Substance.*

But Mr. *Henry* being the greatest Criminal, and having done the most Mischief, must needs be animadverted upon accordingly, and therefore he was fined 40 *l.* the Pretence of which was this; In the Year 1679. *Oct.* 15. Mr. *Kynaston* of *Oatly*, a Justice of Peace in *Shropshire*, meeting him and some others coming, as he supposed, from a Conventicle, he was pleas'd to record their Conviction, *upon the Notorious Evidence and Circumstance of the Fact*: The Record was fil'd

ſtrd at *Salop* the next Seſſions after; but no notice was ever ſent of it, either to Mr. *Henry*, or the Juſtices of *Flintſhire*; nor any Proſecution upon it, againſt any of the Parties charged (the Reaſon of which Mr. *Henry*, in a *Narrative* he wrote of this Affair, ſuppoſeth to be not only the then *favourable* Poſture of Publick Affairs towards Diſſenters, but alſo the particular Prudence and Lenity of Mr. *Kynaſton*) ſo that having never ſmarted for this, he could not be ſuppoſed to be deterr'd from the like Offence; nor if he were wronged in that firſt Conviction, had he ever any Opportunity of making his Appeal. However, the Juſtices being reſolv'd he ſhould have *ſummum jus*, thought that firſt Record ſufficient to give Denomination to a Second Offence, and ſo he came to be fined double. This Conviction (according to the Direction of the Act) they certified to the next adjoining Juſtices of *Flintſhire*, who had all along carried themſelves with great Temper and Moderation towards Mr. *Henry*, and had never given him any Diſturbance; though if they had been ſo minded, they had not wanted Opportunities; but they were now neceſſitated to execute the Sentences of the *Shropſhire* Juſtices. 'Twas much preſs'd upon him to pay the Fine, which might prevent his own Loſs, and the Juſtices Trouble. But he was not willing to do it, partly becauſe he would give no Encouragement to ſuch Proſecutions, nor voluntarily reward the Informers for that which he thought they ſhould rather be puniſhed for; and partly becauſe he thought himſelf wrong'd in the doubling of the Fine. Whereupon his Goods were diſtrain'd upon, and carried away; in the doing of which many Paſſages occur'd which might be worth the noting, but that the Repetition of them would perhaps grate and give Offence to ſome. Let it therefore ſuffice (waving the Circumſtances) to remember only that their *Warrant* not giving them Authority to *break* open *Doors*, nor their *Watchfulneſs* getting them an Opportunity to enter the Houſe, they carried away about Thirty-three Cart Load of Goods without Doors, Corn cut upon the Ground, Hay, Coles, *&c.* This made a great Noiſe in the Country, and rais'd the Indignation of many, againſt the *Decrees* which *preſcribed this Grievouſneſs*; while Mr. *Henry* bore it with his uſual Evenneſs and Serenity of Mind, not at all mov'd or diſturb'd by it. He did not boaſt of his Sufferings, or make any great matter of them; but would often ſay, *Alas, this is nothing to what others ſuffer, nor to what we our ſelves may ſuffer before we dye*: And yet he rejoiced and bleſſed God that it was not for Debt, or for Evil-doing that his Goods were carried away. *And* (ſaith he) *while it is for well-doing*

doing thus we suffer, they cannot harm us *. He frequently expressed the Assurance he had, that whatever Damage he sustain'd, *God is able to make it up again.* And (as he us'd to say) Though we may be Losers *for* Christ, yet we shall not be Losers *by* him in the end. He had often said, that his Preaching was likely to do the most Good, when it was Seal'd to by Suffering; and if this be the time (saith he) *welcome the Will of God*; even this also shall turn to the Furtherance of the Gospel of Christ: *Bene agere & male pati vere Christianum est.*

* Thus he writes in his Diary upon it, *How oft have we said that Changes are at the door, but blessed be God there is no Sting in this.*

Soon after this, was the Assizes for *Flintshire*, held at *Mold*, where Sir *George Jeffries*, afterwards Lord Chancellor, then Chief Justice of *Chester*, sat Judge. He did not in private Conversation seem to applaud what was done in this Matter, so as was expected; whether out of a private Pique against some that had been active in it, or for what other Reason is not known; but it was said, he pleasantly ask'd some of the Gentlemen, by what new Law they pressed Carts, as they passed upon their Occasions along the Road, to carry away Goods distreyn'd for a Conventicle? It was also said, that he spoke with some Respect of Mr. *Henry*; saying, he knew him and his Character well, and that he was a great Friend of his Mother's (Mrs. *Jeffries*) of *Acton* near *Wrexham*, a very pious, good Woman) and that sometimes, at his Mother's Request, Mr. *Henry* had examin'd him in his Learning, when he was a *School-Boy*, and had commended his Proficiency. And it was much wonder'd at by many, that of all the times Sir *George Jeffries* went that Circuit (though 'tis well enough known what was his Temper, and what the Temper of that Time) yet he never sought any Occasion against Mr. *Henry*, nor took the Occasions that were offered, nor countenanced any Trouble intended him, though he was the only Nonconformist in *Flintshire*. One Passage I remember, not improper to be mentioned; there had been an Agreement among some Ministers (I think it began in the West of *England*, where Mr. *Allen* was) to spend some time, either in Secret or in their Families, or both, between Six and Eight a Clock every *Monday* Morning, in Prayer for the Church of God, and for the Land and Nation, more fully and particularly than at other times, and to make that their special Errand at the Throne of Grace; and to engage as many of their praying Friends, as ever they could, to the Observance of it. This had been communicated to Mr. *Henry*, by some of his Friends at *London*, and he punctually observed it in his

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own Practice; I believe for many Years. He also mentioned it to some of his Acquaintance, who did in like manner observe it. It happened that one in *Denbighshire*, to whom he had communicated it, was so well pleas'd with it, that he wrote a Letter of it to a Friend of his at a Distance; which Letter happen'd into Hands that perverted it, and made Information upon it, against the Writer and Receiver of the Letter, who were bound over to the Assizes, and great Suspicions Sir *George Jeffries* had, that it was a Branch of the Presbyterian Plot, and rally'd the Parties accus'd severely. It appear'd, either by the Letter, or by the Confession of the Parties, that they received the Project from Mr. *Henry*, which (it was greatly fear'd) would bring him into trouble; but Sir *George*, to the Admiration of many, let it fall, and never enquir'd further into it. It seems there are some Men, whose *Ways so please the Lord, that he makes even their Enemies to be at Peace with them*; and there is nothing lost by trusting in God.

Mr. *Henry*, at the next Assizes after he was Distrain'd upon, was presented by one of the High Constables; 1. For *keeping a Conventicle at his House*; and 2. For saying, *That the Law for suppressing Conventicles ought not to be obey'd, and that there was never a tittle of the Word of God in it.* As to this latter Presentment, 'twas altogether false. He had indeed in Discourse with the High Constable, when he insisted so much upon the Law, which required him to be so rigorous in the Prosecution, objected, That *all humane Laws were not to be obey'd, meerly because they were Laws.* But as to any such Reflections upon the Law he suffered by, he was far from it, and had Prudence enough to keep Silence at that time; for it was an evil time when so many were made *Offenders for a Word.* But these Presentments met with so little Countenance from Judge *Jeffries*, that Mr. *Henry* only entred his Appearance in the Prothonotaries Office, and they were no more heard of; wherein he acknowledged the Hand of God, who turneth the Hearts of the Children of Men, *as the Rivulets of Water.*

As to what was taken from him by the Distress, they who took it made what Markets they pleas'd of it, pay'd those they employ'd, and what the remainder was, is not known for certain; but it was said, that the following Summer about 27 *l.* was paid to Sir *T. V.* of which (and the rest that was levy'd in other Places, which amounted to a considerable Sum) it was credibly reported (and I have not heard it contradicted) that neither the King nor the Poor had their Share, (which by the Act is to be two thirds) nor the Informers all

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theirs neither; but People said, the Gentleman had occasion for it all [illegible] as they that had it were never the *Richer* for it, so he that lost it would often say, that he found that God did so abundantly bless the remainder to him, that he was never the *Poorer*; which he would mention for the Encouragement of his Friends, not to *balk Duty* (as he used to express it) *for fear of Suffering*.

In the same Year, 1681. happen'd a publick Discourse at *Oswestry*, betwixt the then Bishop of *St. Asaph* (Dr. *William Lloyd*, now Bishop of *Coventry* and *Litchfield*) and some Nonconformist Ministers, of which Mr. *Henry* was one. The Story in short is this: That learned Bishop at his first coming to the Diocess of St. *Asaph*, in his Zeal for the establish'd Church, set himself with Vigour to reduce Dissenters to it; and that he might do it with the *Cords of a Man*, he resolved, before he took any other Methods, to reason the Matter with them, and to endeavour their Conviction by Discourse, in which he had a very great Felicity, both by his Learning and Temper. If there were any that declin'd Discoursing with him, he improv'd that against them very much; urging (as he wrote afterwards to Mr. *Henry*) *That no Man can pretend Conscience for not coming when he is requir'd, to give an Account of his Religion, to them that have Authority so to demand it, by the Laws under which he lives, and to hear from their Mouths what can be said for the Establisht Religion. These are things from which Conscience is so far from exempting, that the great Rule of Conscience requires it, as an indispensable Duty; that we should be always ready to give an Account of the Hope that is in us; and that we should hear them that are in Moses's Chair, &c. and therefore those who refus'd this, he would consider as Men governed, not by Conscience, but Obstinacy.*

He publickly discoursed with the Quakers at *Lanvillin* in *Montgomeryshire*; their Champion was Dr. *Lloyd*'s Physician: One of the most considerable Nonconformist Ministers in his Diocess, was Mr. *James Owen* of *Oswestry*, then very young, but well known since by his Learned Book, which he calls, *A Plea for Scripture Ordination*; proving Ordination by Presbyters, without Diocesan Bishops to be valid, (Published in the Year 1694.) a Point of Controversy which he was then obliged in his own Defence to search into. Several Discourses the Bishop had with him in private; at last his Lordship was pleased to appoint him, to give him the Meeting in the Town-Hall of *Oswestry*, on *Tuesday, Sept.* 27. 1681. there to give Account *by what Right he exercised the Ministry, not having Episcopal Ordination.* He directed him also to procure what other Ministers he could to assist

ſiſt him, for he would be glad to hear what any of them had to ſay for themſelves. The Notice was very ſhort, not above Four or Five Days: Some whoſe Aſſiſtance was deſired, apprehended it might do more hurt than good, and might be prejudicial to their own Liberty, and therefore declin'd it. It was not agreeable to Mr. *Henry*'s mild and modeſt Temper, to appear in ſuch Circumſtances; but he was loth to deſert his Friend Mr. *Owen*, and ſo with much Importunity, he was prevail'd with to come to *Oſweſtry*, at the time appointed; and there came no other but he and Mr. *Jonathan Roberts* of *Denbighſhire*, in the Dioceſs of *Bangor*, a plain Man, of great Integrity, and a very good Scholar. The Biſhop came according to Appointment, and brought with him for his Aſſiſtant, the famous Mr. *Henry Dodwell*: Mr. *Henry*, who was utterly a Stranger to the Biſhop, preſs'd hard to have had the Diſcourſe in private, before a ſelect Number, but it would not be granted. He alſo deſir'd his Lordſhip that it might not be expected from him, being of another Dioceſs, to concern himſelf in the Diſcourſe, but only as a Hearer: *Nay, Mr.* Henry, (ſaid the Biſhop) *it is not the concern of my Dioceſs alone, but it is the common Cauſe of Religion, and therefore I expect you ſhould intereſt your ſelf in it, more than as a Hearer.* His Lordſhip was pleaſed to promiſe, that nothing that ſhould be ſaid by way of Argument, ſhould be any way turn'd to the Prejudice of the Diſputants, nor Advantage taken of it to give them Trouble. There were preſent divers of the Clergy and Gentry of the Country, with the Magiſtrates of the Town and a great Number of People, which, if it could have been avoided, was not eaſy to Mr. *Henry*, who never lov'd any thing that made a Noiſe; herein like his Maſter, who did *not ſtrive nor cry*. The Diſcourſe began about Two a Clock in the Afternoon, and continued till between Seven and Eight at Night; much was ſaid *pro* and *con*, touching the Identity of Biſhops and Presbyters, the Biſhopping and Unbiſhopping of *Timothy* and *Titus*, the Validity of Presbyterian Ordination, *&c.* 'Twas managed with a great deal of Liberty, and not under the ſtrict Laws of Diſputation, which made it hard to give any tolerable Account of the Particulars of it. The Arguments on both ſides, may better be fetch'd from the Books written on the Subject, than from ſuch a Diſcourſe. The Biſhop managed his part of the Conference with a great deal of Gravity, Calmneſs and Evenneſs of Spirit, and therein gave an excellent Pattern to all that are in ſuch Stations. Mr. *Henry*'s Remark upon this Buſineſs in his Diary is this, *That whereas many Reports went abroad far and near concerning it, every one paſſing their Judgments upon the reſult of*

it as they ſtood affected; for my own part (ſaith he) *upon Reflection, I find I have great reaſon to be aſhamed of my manifold Infirmities and Imperfections; and yet do bleſs God, that ſeeing I could manage it no better, to do the Truth more Service, there was not more ſaid and done to its Diſſervice; To God be Glory.* But there were others, who ſaid, that Mr. *Henry* was an Inſtrument of glorifying God, and ſerving the Church in that Affair, almoſt as much as in any thing that ever he did, except the Preaching of the Goſpel. And ſome who were Adverſaries to the Cauſe, he pleaded, though they were not convinced by his Arguments, yet by his great *Meekneſs* and *Humility*, and that truly *Chriſtian Spirit*, which appeared ſo evidently in the whole *Management*, were brought to have a better Opinion of him, and the Way in which he walked.

The Conference broke off a little abruptly; the Biſhop and Mr. *Henry* being ſomewhat cloſe at an Argument, in the Recapitulation of what had been diſcourſed of; Mr. *Jonathan Roberts* whiſper'd to Mr. *Henry*, *Pray let my Lord have the laſt Word*; which a Juſtice of Peace upon the Bench over-hearing, preſently replied, *You ſay my Lord ſhall have the laſt Word, but he ſhall not, for I will; we thank God we have the Sword of Power in our Hands, and by the Grace of God we will keep it, and it ſhall not ruſt, and I hope every lawful Magiſtrate will do as I do: and look to your ſelves, Gentlemen, by the Grace of God I'll root you out of the Country.* To which a forward Man in the Crowd ſaid, *Amen, throw them down Stairs.* This the Biſhop heard with Silence, but the Mayor of the Town took order for their Safety.

Two Days after this Diſcourſe, the Biſhop wrote a very obliging Letter to Mr. *Henry*, to ſignify to him how very much he was pleaſed with the good Temper and Spirit that he found in him at *Oſweſtry*, and that he looked upon him as one that intended well, but labour'd under Prejudices; and to deſire further Acquaintance and Converſation with him; particularly that he would come to him ſtrait way to *Wrexham*, and about Three Months after he ſent for him again to *Cheſter*; in both which Interviews a great deal of Diſcourſe, with much Freedom, paſs'd between them in private, in which they ſeem'd to vye nothing more than Candor and Obligingneſs, ſhewing to each other *all Meekneſs*. I remember the Biſhop was pleaſed to ſhew him his Plan for the Government of his Dioceſs, and the Method he intended to take in Church Cenſures, which Mr. *Henry* very well approv'd of; but pleaſantly told his Lordſhip, he hoped he would take Care that *Juvenal*'s Verſe ſhould not be again verified, (*Sat.* 2.)

Dat veniam Corvis, vexat Cenſura Columbas.

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which the Biſhop ſmil'd at, and told him he would take care it ſhould not. His Lordſhip obſerving his true Catholick Charity and Moderation, told him he did not look upon him as σχισματικὸν, but only as παρεκτατικὸν; and that if he were in his Dioceſs, he did not queſtion but that he ſhould find out ſome way to make him uſeful. But all his Reaſonings could not ſatisfy Mr. *Henry*'s Conſcience of the Lawfulneſs of being Re-ordain'd and Conforming. The Biſhop for ſome Years after, when he came that way, towards *London*, either call'd on Mr. *Henry* at his Houſe, or ſent for him to him at *Whitchurch*, and ſtill with all outward Expreſſions of Friendſhip.

The Trouble which Mr. *Henry* was in, about the Meeting at *Weſton*, obliged him for a while to keep his Sabbaths at home, ſomewhat private; but in the Year 1682. he took a greater Liberty, and many flocked to him on Lord's Days, through the kind Connivance of the neighbouring Magiſtrates; but in the Year 1683. when the Meetings were generally ſuppreſt throughout the Kingdom, he was again neceſſitated to contract his Sails, and confine his Labours more to his own Family, and his Friends that viſited him. He continued his Attendance at *Whitewell*-Chappel, as uſual; and when he was abridged of his Liberty, he often bleſſed God for his Quierneſs. Once when one of the Curates preached a bitter Sermon againſt the Diſſenters, on a Lord's Day Morning; ſome wonder'd that Mr. *Henry* would go again in the Afternoon, for the ſecond part; *But* (ſaith he) *if he do not know his Duty, I know mine; and I bleſs God I can find Honey in a Carcaſs.*

In this time of *treading down, and of Perplexity*, he ſtirred little abroad, being forced (as he uſed to expreſs it) to *throw the Plow under the Hedge*; but he preached conſtantly at Home without Diſturbance; and often comforted himſelf with this, *When we cannot do what we would, if we do what we can, God will accept of us; when we cannot keep open Shop, we muſt drive a ſecret Trade.* And he would ſay, *There is a Mean, if we could hit it, between Fool-hardineſs, and Faint-heartedneſs.* While he had ſome Opportunity of being uſeful at home, he was afraid leſt he ſhould prejudice that by venturing abroad. One of his Friends in *London* earneſtly ſoliciting him to make a Viſit thither in this time of Reſtraint in the Country; he thus wrote to him; *I ſhould be glad once more to kiſs my Native Soil, tho' it were but with a Kiſs of Valediction; but my Indiſpoſedneſs to Travel, and the ſmall Proſpect there is of doing Good to countervail the Pains, are my prevailing Arguments againſt it. I am here* ('tis true) *buried alive, but I am quiet in my Grave, and have no mind to be a walking Ghoſt.*

We rejoice, and desire to be thankful, that God hath given us a Home, and continued it to us, when so many, better than we, have not where to lay their Head, having no certain Dwelling-place: ('twas at the time of the Dispersion of the *French* Protestants) *Why they Exiles, and not we? They Strangers in a strange Land, and not we? We must not say,* We will dye in our Nests, *lest God say,* Nay; *nor we will* multiply our Days as that Bird, *the Phœnix,* (referring to *Job* 29. 18.) *lest God say,* this Night, *&c. Our times and all our ways are at his disposal, absolutely and universally, and it is very well they are so.*

At the time of the Duke of *Monmouth*'s Descent, and the Insurrection in the West, in the Year 1685. Mr. *Henry,* as many others, (pursuant to a general Order of the Lord Lieutenant, for securing all suspected Persons, and particularly all Nonconformist Ministers) was taken up by a Warrant from the Deputy Lieutenants, and sent under a Guard to *Chester*-Castle, where he was about Three Weeks a close Prisoner: He was lodg'd with some Gentlemen and Ministers that were fetched thither out of *Lancashire*; who were all Strangers to him; but he had great Comfort in the Acquaintance and Society of many of them.

He often spake of this Imprisonment, not as Matter of *Complaint,* but of *Thanksgiving,* and blessed God he was *in nothing uneasy all the while.* In a Sermon to his Family, the Day after he came home, he largely and affectionately recounted the Mercies of that Providence: As for Instance, 'That his Imprisonment was for no Cause: 'tis Guilt 'that makes a Prison. That it was his Security in a dangerous time. 'That he had good Company in his Sufferings, who pray'd together, 'and read the Scriptures together, and discoursed to their mutual 'Edification. That he had Health there, not *Sick, and in Prison.* 'that he was visited and prayed for by his Friends. That he was 'very chearful and easy in his Spirit, many a time a-sleep and quiet, 'when his Adversaries were disturb'd and unquiet. That his enlargement was speedy and unsought for, and that it gave occasion to the 'Magistrates who committed him, to give it under their Hands, that 'they had nothing in particular to lay to his Charge; and especially 'that it was without a *Snare,* which was the thing he fear'd more 'than any thing else.

It was a surprize to some that visited him in his Imprisonment, and were big with the Expectations of the Duke of *Monmouth*'s Success, to hear him say, *I would not have you to flatter your selves with such hopes, for God will not do his work for us in these Nations, by that Man; but our Deliverance and Salvation will arise some other way.*

It

It must not be forgotten how ready he was, nay, how studious and industrious to serve and oblige such as had been any way Instruments of Trouble to him, as far as it lay in his Power, and he had any Opportunity to do it; so well had he learn'd that great Lesson of Forgiving and loving Enemies; of this it were easy to give Instances.

When a Gentleman who had sometimes been an Instrument of Trouble to him, had occasion to make use of his Help to give him some Light into a Cause he had to be tryed, Mr. *Henry* was very ready to serve him in it; and though he might have declin'd it, and it was somewhat against his own Interest too, yet he appeared a Witness for him, which so won upon the Gentleman, that he was afterwards more Friendly to him. Mentioning in his Diary the Death of another Gentleman in *Shropshire*; he notes, that he was one that had been his *professed Enemy*; but (saith he) *God knows I have often pray'd for him.*

Some have wonder'd to see how courteously and friendlily he would speak to such as had been any way injurious to him, when he met with them, being as industrious to discover his forgiving of Wrongs, as some are to discover their Resentments of them. It was said of Archbishop *Cranmer*, that the way to have him ones Friend, was to do him a Diskindness; and I am sure it might be said of Mr. *Henry*, that doing him a Diskindness would not make him ones Enemy. This minds me of an exemplary Passage concerning his worthy Friend Mr. *Edward Lawrence*, once going with some of his Sons, by the House of a Gentleman that had been injurious to him, he gave a charge to his Sons to this Purpose, that they should never think or speak *amiss* of that Gentleman, for the sake of any thing he had done against him; but whenever they went by his House, should *lift up* their Hearts in *Prayer* to God for him and his Family. And who is he that will harm those, who are thus Followers *of him that is good*, in his Goodness? It is almost the only Temporal Promise in the New Testament, which is made to the Meek, *Mat.* 5. 5. That *they shall inherit the Earth*; the meaning whereof Dr. *Hammond* in his Practical Catechism, takes to be especially this, that in the ordinary Dispensations of God's Providence, the most mild and quiet People are most Free from Disturbance. Those only have every Man's Hand against them, that have theirs against every Man.

CHAP. VIII.

The last Nine Years of his Life in Liberty and Inlargement at Broad-Oak, *from the Year* 1687.

IT was in the latter end of the Year 1685. when the Stream run so very ſtrong againſt the Diſſenters, that Mr. *Henry* being in Diſcourſe with a very great Man of the Church of *England*, mentioned King *Charles's* Indulgence in 1672. as that which gave riſe to his ſtated Preaching in a ſeparate Aſſembly; and added if the preſent King *James* ſhould in like manner give me leave, I would do the ſame again: to which that great Man replied, *Never expect any ſuch thing from him, for take my word for it, he hates you Nonconformiſts in his Heart. Truly* (ſaid Mr. *Henry*) *I believe it, and I think he doth not love you of the Church of* England *neither.* It was then little thought that the ſame Right Reverend Perſon who ſaid ſo to him, ſhould have the Honour, as he had ſoon after, to be one of the Seven Biſhops committed to the Tower by King *James*; as it was alſo far from any ones Expectation, that the ſame King *James* ſhould ſo quickly give Liberty to the Nonconformiſts: But we live in a World, wherein we are to think nothing ſtrange, nor be ſurprized at any turn of the *Wheel* of *Nature*, as 'tis called, *Jam.* 3. 6.

The Meaſures then taken by King *James's* Court and Council were ſoon laid open, not only to *view*, but to *contempt*, being in a ſhort time by the over-ruling Providence of God, broken and defeated: However, the Indulgence granted to Diſſenters in *April*, 1687. muſt needs be a reviving to thoſe, who for ſo many Years had lain buried in Silence and Reſtraint; nor can any, who will allow themſelves the Liberty of ſuppoſing the Caſe their own, wonder that they ſhould rejoice in it, though the Deſign of it being Manifeſt, they could not chuſe but *rejoyce with trembling.* Mr. *Henry's* Sentiments of it were, *whatever Mens Ends are in it, I believe God's End in it is to do us good.* There were many that ſaid, ſurely the Diſſenters will not embrace the Liberty which is intended only for a Snare to them. Mr. *Henry* read and conſidered the Letter of Advice to the Diſſenters at that Juncture; but concluded, *Duty is ours, and Events are God's.* He remembred the Experience he had had of the like in King *Charles's* time, and that did Good and no Hurt; and why might not this do ſo too. *All Power is for Edification, not for Deſtruction.* Did *Jeremiah*

miah ſit ſtill in the Court of the Priſon, becauſe he had his Diſcharge from the King of *Babylon*. Nay, did not *Paul*, when he was perſecuted by his Country-men, for preaching the Goſpel, appeal to *Cæſar*; and find more Kindneſs at *Rome*, than he did at *Jeruſalem*? In ſhort, the Principle of his *Converſation in the World* being not *fleſhly Wiſdom*, or Policy, but *the Grace of God*, and particularly the Grace of *Simplicity and Godly Sincerity*, he was willing to make the *beſt* of that which *was*, and to hope the beſt of the Deſign and Iſſue of it. Doubtleſs it was intended to *introduce Popery*; but it is certain, that nothing could arm People againſt Popery more effectually than the plain and powerful Preaching of the Goſpel; and thus they who granted that Liberty, were out-ſhot *in their own Bow*, which manifeſtly appeared in the Event and Iſſue. And as they did good Service to the Proteſtant Religion among *Scholars*, who wrote ſo many learned *Books* againſt *Popery* at that time, for which we return them our beſt Thanks; ſo they did no leſs Service among the *Common People* (who are the Strength and Body of the Nation) that preached ſo many good Sermons to arm their Hearers againſt that *ſtrong Deluſion*, which Mr. *Henry* (as the reſt of the Nonconformiſts generally did) took all Occaſions to do. How often would he commend his Hearers (as Dr. *Holland* Divinity Profeſſor in *Oxford* was wont to do) *to the Love of God, and the Hatred of Popery.*

Beſides his preaching profeſſedly to diſcover the Errors and Corruptions of the Church of *Rome*, (which he would have taken Occaſion to do more fully, had he ſeen thoſe he preached to, in any immediate Danger of the Infection,) there could not be a more effectual Antidote againſt Popery, than the inſtructing and confirming of People in the Truth, as it is in Jeſus; and advancing the Knowledge of and a Value and Veneration for the Holy Scriptures; to which, how much Mr. *Henry* in his Place did contribute, all that knew him will bear record. He us'd to obſerve, that the Fall of *Babylon* follow'd upon the free and open Preaching of the *Everlaſting Goſpel*, *Rev.* 14. 6, 7. He apprehended this Liberty likely to be of very ſhort Continuance, and to end in Trouble; and becauſe he could not ſee now his not uſing of it would help to prevent the Trouble; but he did ſee, that his vigorous Improvement of it, would help to prepare for the Trouble, he ſet himſelf with all Diligence, to make the beſt uſe he could of this Gleam, both at home and abroad, on Sabbath-days and Week-days, to his Power; yea, and beyond his Power.

The great Subject of Debate at this time in the Nation, was, concerning the Repeal of Penal Laws and Teſts; Mr. *Henry*'s Thoughts

were, as to the Penal Laws, that if those against the Dissenters were all repeal'd, he would rejoice in it, and be very thankful both to God and Man; for he would sometimes say, without Reflection upon any, he could not but look upon them as a *National Sin*; and as for those against the *Papists*, if our Law-givers see cause to repeal them in a regular way; I will endeavour (saith he) to make the best of it, and to say, *The Will of the Lord be done.*

When King *James* came his Progress into that Country, in *September*, 1687. to court the Complements of the People, Mr. *Henry* joined with several others, in and about *Whitchurch*, *Nantwich* and *Wem*, in an Address to him, which was presented when he lay at *Whitchurch*; the Purport of which was, not to sacrifice their *Lives and Fortunes* to him and to his Interest, but only to return him Thanks for the Liberty they had, with a promise to demean themselves quietly in the use of it.

Some time after, Commissioners were sent abroad into the Country, to enquire after the Trouble that Dissenters had sustain'd by the Penal Laws; and how the Money that was levy'd upon them was disposed of, little of it being found paid into the *Exchequer*; they sent to Mr. *Henry* to have an Account from him of his Sufferings; he returned Answer by Letter, that he had indeed been Fined some Years before, for a Conventicle, and Distreyn'd upon, and his Goods carried away; which all the Country knew, and to which he referred himself. But being requir'd to give a particular Account of it upon Oath; though he said he could be glad to see such Instruments of Trouble legally removed; yet he declin'd giving any further Information concerning it; having (as he wrote to the Commissioners) *long since, from his Heart, forgiven all the Agents, Instruments and Occasions of it; and having purposed never to say any thing more of it.*

It was on *Tuesday, June* 14. 1681. that he was disturbed at *Weston* in *Shropshire*, when he was Preaching on *Psal.* 66. 18. and on *Tuesday, June* 14. 1687. that Day Six years he preached there again without Disturbance, finishing what he was then prevented from delivering, concerning Prayer, and going on to *v.* 19, 20. *But verily God hath heard me,—Blessed be God,*—concerning the Duty of Thanksgiving. This Seventh Year of their Silence and Restraint, prov'd, through God's wonderful good Providence, the Year of Release.

In *May*, 1688. a new Commission of the Peace came down for the County of *Flint*, in which (by whose Interest or Procurement was not known) Mr. *Henry* was nominated a Justice of Peace for that County. It was no small Surprise to him, to receive a Letter from the

the Clerk of the Peace, directed to *Philip Henry*, Esquire, acquainting him with it, and appointing him when and whither to come to be Sworn. To which he return'd answer, that he was very sensible of his Unworthiness of the Honour, and his Unfitness for the Office which he was nominated to, and therefore desired to be excus'd, and he was so, and did what he could, that it might not be spoken of in the Country. There were some, who upon this Occasion unhappily remembred, that a few Years before, a Reverend Clergy-man in *Shropshire*, told Mr. *Henry* to his Face, that he had done more Mischief in the Country, than any Man that ever came into it; and that he himself hoped shortly to be in the Commission of Peace, and then he would rid the Country of him. But alas he was quite disappointed. Thus Honour is like the Shadow, which flies from those that *pursue* it, and *follows* those that *flee* from it.

For Two Years after this Liberty began, Mr. *Henry* still continued his Attendance, as usual, at *Whitewell*-Chappel, whenever there was Preaching there; and he preached at his own House only when there was no supply there, and in the Evening of those Days when there was. For doing thus he was greatly clamour'd against, by some of the rigid Separatists, and call'd a *Dissembler*, and one that halted between Two, and the like. Thus (as he notes in his Diary) one side told him he was the Author of all the Michief in the Country, in drawing People *from* the Church; and the other side told him, he was the Author of all the Mischief, in drawing People *to* the Church: And *which of these* (saith he) *shall I seek to please? Lord, neither, but thy self alone, and my own Conscience, and while I can do that, I have enough.*

In a Sermon at *Whitewell*-Chappel, one Lord's Day in the Afternoon, where he and his Family, and many of his Congregation were attending, much was said with some keen Reflections, to prove the Dissenters *Schismaticks*, and in a *damnable State*: When he came immediately after to preach at his own House, before he began his Sermon, he expressed himself to this Purpose; *Perhaps some of you may expect now that I should say something in answer to what we have heard, by which we have been so severely charged; but truly I have something else to do*; and so, without any further Notice taken of it, went on to preach *Jesus Christ* and *him crucified*.

It was not without some Fear and Trembling, that Mr. *Henry* received the Tidings of the Prince of *Orange*'s Landing, in *November* 1688. as being somewhat in the Dark concerning the Clearness of his Call, and dreading what might be the Consequence of it. He us'd

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to say, *Give Peace in our time, O Lord,* was a Prayer that he would heartily set his *Amen* to. But when secret things were brought to light, and a regular Course was taken to fill the vacant Throne with such a King and such a Queen, none rejoiced in it more heartily than he did. He celebrated the National Thanksgiving for that great Deliverance, with an excellent Sermon on that Text, *Rom.* 8. 31. *What shall we then say to these things? If God be for us, who can be against us?*

Soon after that happy Settlement, there were overtures made towards a Comprehension of the moderate Dissenters, with the Church of *England*; which Mr. *Henry* most earnestly desired, and wished for, if it could be had upon any Terms less than sinning against his Conscience; for never was any more averse to that which looked like a Separation than he was, if he could possibly have helped it, *salvâ Conscientiâ*. His Prayers were constant, and his Endeavours, as he had Opportunity, that there might be some healing Methods found out and agreed upon. But it is well known what was the *Vox Cleri* at that time, *viz.* That so much as the Oaths, Subscriptions and Ceremonies were imposed only to keep out such Men, they would never consent to their Removal, for the letting them in again. *Nolumus Leges Angliæ mutari*, was a Saying perverted to this Purpose: And the fixed principle was, Better a Schism without the Church, than a Faction within it, *&c.* This was at that time publish'd and own'd, as the Sense of the Clergy in Convocation. Which Temper and Resolve, so contrary to that which might have been expected, upon that Happy and Glorious Revolution, did a little alter his Sentiments in that Matter; and he saw himself perfectly *driven from them*. Despairing therefore to see an *Accommodation*, he set himself the more vigorously to improve the present *Liberty*. In *June* 1689. the Act of Indulgence pass'd, which not only tolerated, but *allowed* the Dissenters Meetings, and took them under the Protection of the Government.

Soon after which, though he never in the least changed his Judgment, as to the Lawfulness of joyning in the Common-Prayer, but was still ready to do it occasionally; yet the Ministers that preached at *Whitewell*-Chappel, being often uncertain in their coming, which kept his Meeting at *Broad Oak* at like Uncertainties, to the frequent disappointment of many of his Hearers that came from far; he was at last prevailed with to preach at publick time every Lord's Day, which he continued to do while he lived, much to his own Satisfaction, and the Satisfaction of his Friends. An eminent Minister in *Lancashire*

caſhire, who did in like manner alter his Practiſe about that time, gave this for a reaſon, *That he had been for Twenty ſeven Years ſtriving to pleaſe a Generation of Men, who after all would not be pleaſed, and therefore he would no longer endeavour it as he had done.*

It may be of uſe to give ſome Accoudt how he managed his Miniſterial Work, in the latter part of his time, wherein he had as ſignal Tokens of the preſence of God with him, as ever; enabling him ſtill to *bring forth Fruit* in Old Age, and to *renew* his *Youth like the Eagles*. Though what he did, he ſtill did *gratis*, and would do ſo, yet he was not willing to have any conſtant Aſſiſtant, nor had he any; ſo much was he in his Element, when he was about his Maſter's Work: 'Twas his Meat and drink to do it.

1. As to his conſtant Sabbath-Work, he was uniform and abundant in it. He began his Morning Family-worſhip, on Lord's Days, at Eight a Clock, when he read and expounded pretty largely, ſung a Pſalm and prayed; and many ſtrove to come time enough to joyn with him in that Service. He began in Publick juſt at Nine a Clock Winter and Summer. His Meeting-place was an Out-building of his own, near adjoining to his Houſe, fitted up very decently and conveniently for the Purpoſe. He began with *Prayer*, then he ſung *Pſal.* 100. without reading the Line; next he read and expounded a *Chapter* in the Old Teſtament in the *Morning*, and in the New Teſtament in the *Afternoon*. He looked upon the Publick Reading of the Scriptures in Religious Aſſemblies, to be an Ordinance of God, and that it tended very much to the Edification of People by that Ordinance, to have what is read expounded to them. The bare reading of the Word, he uſed to compare to the throwing of a Net into the Water; but the expounding of it, is like the ſpreading out of that Net, which makes it the more likely to *catch Fiſh*; eſpecially as he managed it with practical profitable Obſervations. Some that have heard him read a Chapter with this Thought, How will he make ſuch a Chapter as this uſeful to us? have been ſurprized with ſuch pertinent, uſeful Inſtructions, as they have owned to be as much for their Edification as any Sermon. And commonly when he had expounded a Chapter, he would deſire them when they came home to read it over, and recollect ſome of thoſe things that had been ſpoken to them out of it.

In his Expounding of the Old Teſtament, he induſtriouſly ſought for ſomething in it concerning *Chriſt*, who is the true *Treaſure*, hid in the *Field*, the true *Manna* hid in the *Dew* of the Old Teſtament. Take one Inſtance; the laſt Sabbath that ever he ſpent with his Children

dren at *Chester*, in the Publick Morning Worship, he read and expounded the last Chapter of the Book of *Job*: After he had gone through the Chapter, and observed what he thought fit out of it, he expressed himself to this purpose: *When I have read a Chapter in the Old Testament, I use to enquire what there is in it that points at Christ, or is any way applicable to Christ; here is in this Chapter a great deal of* Job, *But is there nothing of Christ here? Yes; you have heard of the Patience of* Job, *and have in him seen the end of the Lord. This in* Job *is applicable to Christ, that after he had patiently gone through his Sufferings, he was appointed an Intercessor for his unkind Friends.* V. 8. Go to my Servant *Job*, and my Servant *Job* shall pray for you, for him will I accept. *If any one hath an Errand to God, let him go to Jesus Christ, and put it into his hand, for there is no acceptance to be hoped for with God, but by him, who is his beloved Son; not only* with *whom he is well pleased, but* in *whom*, viz. *with us in him: he hath made us accepted in the Beloved.*

After the Exposition of the Chapter he sung a Psalm, and commonly chose a Psalm suitable to the Chapter he had expounded; and would briefly tell his Hearers how they might sing that Psalm with *Understanding*, and what *Affections of Soul* should be working towards God, in the singing of it; his Hints of that kind were of great use, and contributed much to the right Performance of that Service; he often said, *the more singing of Psalms there is in our Families and Congregations on Sabbath-days, the more like they are to Heaven, and the more there is in them of the Everlasting Sabbath.* He would say sometimes, he loved to sing *whole* Psalms, rather than *pieces*.

After the Sermon in the Morning, he sung the 117th *Psalm*, without reading the Line.

He intermitted at Noon about an Hour and a half, and on Sacrament-Days not near so long, in which time he took some little Refreshment in his Study, making no solemn Dinner; yet many of his Friends did partake of his Carnal, as well as of his Spiritual things, as those did that followed Christ, of whom he was careful they should not *faint by the way*. The Morning Sermon was repeated, by a ready Writer, to those that staid in the Meeting-place, as many did, and when that was done, he begun the Afternoon's Exercise; in which he not only Read and Expounded a Chapter, but Catechized the Children, and Expounded the Chatechism briefly before Sermon. Thus did he go *from Strength to Strength*, and from Duty to Duty on Sabbath-days; running the ways of God's Commandments with an *enlarged Heart*. And the Variety and Vivacity of his Publick Services,

ces, made them exceeding pleasant to all that join'd with him, who never had Cause to complain of his being tedious. He us'd to say, *Every Minute of Sabbath-time is precious, and none of it to be lost*; and that he scarce thought the Lord's Day well spent, if he were not weary in Body at Night; *wearied* with his Work, but not *weary* of it, as he used to distinguish. He would say sometimes to those about him, when he had gone through the Duties of a Sabbath; *Well, if this be not the way to Heaven, I do not know what is.* In pressing People to Number their Days, he would especially exhort them to Number their *Sabbath-days*, how many they have been, and how ill they have been spent; how few 'tis like they may be, that they may be spent better; and to help in the Account, he would say, that *for every Twenty Years of our Lives, we enjoy above a Thousand Sabbaths*, which must all be accounted for in the Day of Reckoning.

As to his constant Preaching, it was very substantial and elaborate, and greatly to Edification. He us'd to say, he could not *Starch* in his Preaching; that is, he would not; as knowing where the Language and Expression is stiff, and forced, and fine (as they call it) it doth not reach the greatest part of the Hearers. When he grew old he would say, sure he might now take a greater Liberty to *talk* (as he call'd it) in the Pulpit; that is, to speak familiarly to People; yet to the last he abated not in his Preparations for the Pulpit, nor ever delivered any thing raw and undigested; much less any thing unbecoming the Gravity and Seriousness of the Work. If his Preaching were Talking, it were Talking *to the purpose*. His Sermons were not Common Place, but even when his Subjects were the most plain and trite, yet his Management of them was usually peculiar and surprizing. In those Years as formerly, he kept for the most part in a Method for Subjects, and was very seldom above one Sabbath upon a Text. And his constant Practice was, as it had been before, when he concluded a Subject that he had been a good while upon, he spent one Sabbath in a brief Rehearsal of the Marrow and Substance of the many Sermons he preached upon it; which he call'd the clenching of the Nail, that it might be as a Nail in a sure place. So very industrious was he, and no less ingenious in his Endeavours, that his Hearers might be *able, after his Decease, to have these things always in Remembrance*, 2 Pet. 1. 15. and it is hoped, that by the Blessing of God, the Effect did not altogether disappoint his Expectation. In the later times of his Ministry, he would often contrive the Heads of his Sermons to begin with the same Letter, or rather Two and Two of a Letter; but he did not at all seem to affect or force it; only if it fell in naturally and easily, he thought it a

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good help to Memory, and of use, especially to the younger sort. And he would say, the chief Reason why he did it was, because 'tis frequently observed in the Scripture, particularly the Book of Psalms. And though it be not a *fashionable* Ornament of Discourse, if it be a *Scripture* Ornament, that is sufficient to recommend it, at least to justify it against the Imputation of Childishness; (Mr. *Porter* of *Whitchurch* very much us'd it, so did Mr. *Malden.*) But the Excellency of his Sermons lay chiefly in the Enlargements, which were always very solid, grave and judicious; but in expressing and marshalling his Heads, he often condescended below his own Judgment, to help his Hearers Memories. Some of his Subjects (when he had finished them) he made some short Memorandums of in *Verse*, a Distich or Two of each Sabbath's Work, and gave them out in Writing, among the young ones of his Congregation, many of whom wrote them, and learned them, and profited by them.

It might be of use (especially to those who had the Happiness of sitting under his Ministry) to give some Account of the Method of his Sabbath Subjects, during the last Eight or Nine Years of his Ministry; and it was design'd, till 'twas found 'twould swell this Narrative into too great a Bulk.

2. As to the Administration of the Sacraments, those *Mysteries of God*, which Ministers are the *Stewards* of.

As to the Sacrament of Baptism, he had never (that I know of) Baptized any Children (except his own) from the time he was turn'd out in 1662. till this last Liberty came, though often desir'd to do it; such was the tender regard he had to the established Church; but now he reviv'd the Administration of that Ordinance in his Congregation. The Occasion was this; One of the Parish-Ministers Preaching at *Whitewell*-Chappel, Mr. *Henry* and his Family, and many of his Friends being present, was earnestly cautioning People not to go to Conventicles, and us'd this as an Argument against it, *That they were Baptized into the Church of* England: Mr. *Henry*'s Catholick Charity could not well digest this Monopolizing of the great Ordinance of Baptism, and thought it time to bear his Testimony against such narrow Principles, which he ever expressed his Dislike of in all Parties and Perswasions. Accordingly he took the next Opportunity that offer'd it self, publickly to Baptize a Child, and desir'd the Congregation to bear witness, *That he did not Baptize that Child into the Church of* England, *nor into the Church of* Scotland, *nor into the Church of the* Dissenters, *nor into the Church at* Broad-Oak, *but into the visible Catholick Church of Jesus Christ.* After this he Baptized very

very many, and always Publickly, though being in the Country they were commonly carried a good way. The Publick Adminiſtration of Baptiſm he not only judged moſt agreeable to the Nature and End of the Ordinance, but found to be very profitable and edifying to the Congregation; for he always took that occaſion, not only to explain the Nature of the Ordinance, but affectionately and patherically to excite People duly to improve their Baptiſm. He uſually receiv'd the Child immediately out of the Hands of the Parent that preſented it, and return'd it into the ſame Hands again, with this or the like Charge, *Take this Child, and bring it up for God.* He us'd to ſay, that one Advantage of Publick Baptiſm was, that there were many to join in Prayer for the Child in which therefore, and in Bleſſing God for it, he was uſually very large and particular. After he had Baptized the Child, before he gave it back to the Parent, he commonly uſed theſe Words; *We receive this Child into the Congregation of Chriſt's Church, having waſhed it with Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt, in token that hereafter it ſhall not be aſhamed to confeſs Chriſt Crucified, and manfully to fight,* &c.

He Baptized many adult Perſons, that through the Error of their Parents, were not Baptized in Infancy, and ſome in Publick.

The Solemn Ordinance of the *Lord's Supper* he conſtantly celebrated in his Congregation once a Month, and always to a very conſiderable Number of Communicants. He did not uſually obſerve Publick Days of Preparation for that Ordinance, other than as they fell in Courſe in the Week ly Lectures; nor did he ever appropriate any particular Subject of his Preaching to *Sacrament-days*, having a great Felicity in adapting any profitable Subject to ſuch an Occaſion: and he would ſay, What did the Primitive Chriſtians do, when they celebrated the Lord's Supper every Lord's Day? His Adminiſtration of this Ordinance was very ſolemn and affecting. He had been wont to go about in the Congregation, and to deliver the Elements with his own Hand; but in his latter time, he delivered them only to thoſe near him, and ſo they were handed from one to another, with the aſſiſtance of one who ſupplied the Office of a Deacon, as having alſo the Cuſtody and Diſpoſal of the Money gathered for the uſe of the Poor; Mr. *Henry* taking and carefully keeping a particular Account of it.

Such as deſir'd to be admitted to the Lord's Supper, he firſt diſcourſed with concerning their Spiritual State; and how the Caſe ſtood between God and their Souls; not only to *examine* them but to *inſtruct*

struct and *teach* them, and to *encourage* them as he saw Occasion; gently leading those whom he discern'd to be serious, though weak and timorous: He usually discours'd with them more than once, as finding Precept upon Precept, and Line upon Line necessary: but he did it with so much Mildness, and Humility, and Tenderness, and Endeavour to make the best of every body, as did greatly affect and win upon many. He was herein like our great Master, who *can have Compassion on the Ignorant*, and doth not *despise the Day of small things*.

But his Admission of young People out of the Rank of *Catechumens* into that of *Communicants*, had a peculiar Solemnity in it. Such as he Catechiz'd, when they grew up to some Years of Discretion, if he observed them to be intelligent and serious, and to set their Faces Heaven-wards; he marked them out to be admitted to the Lord's Supper; and when he had a competent Number of such, Twelve or Fifteen perhaps, or more; he ordered each of them to come to him severally, and discoursed with them of the things belonging to their everlasting Peace; put it to their Choice whom they would serve; and endeavoured to affect them with those things with which by their Catechisms they had been made *acquainted*; drawing them with the Cords of a Man, and the Bands of Love, into the Way which is called *Holy*. For several Lord's Days he Catechized them, particularly, in Publick, touching the Lord's Supper, and the Duty of Preparation for it, and their *Baptismal Covenant*, which in that Ordinance they were to take upon themselves, and to make their own *Act and Deed*. Often telling them upon such Occasions, that they were not to oblige themselves to any more than what they were already obliged to by their *Baptism*, only to bind themselves faster to it. Then he appointed a Day in the Week before the Ordinance; when in a solemn Assembly on purpose, he prayed for them, and preached a Sermon to them, proper to their Age and Circumstances; and so the following Sabbath they were all received together to the Lord's Supper. This he looked upon as the right *Confirmation*, or Transition into the State of adult Church-membership. The more solemn our covenanting with God is, the more *deep* and the more *durable* the Impressions are likely to be. He hath recorded it in his Diary, upon one of these Occasions, as his Heart's Desire and Prayer for those who were thus admitted; 'That it might be as the Day of their Espousals to 'the Lord Jesus, and that they might each of them have a Wedding 'Garment.

3. The Discipline he observed in his Congregation was, not such as he could have wished for, but the best he could get, considering what

what a scatter'd Flock he had, which was his trouble, but it could not be helped. He would sometimes apply to the circumstances he was in, that of *Moses, Deut.* 12. 8, 9. However, I see not but the end was effectually attained by the methods he took, though there wanted the formality of *Officers* and *Church-meetings*, for the purpose. If he heard of any that walked disorderly, he sent for them, and reproved them, gently or sharply, as he saw the Case required. If the Sin had scandal in it, he suspended them from the Ordinance of the Lord's Supper, till they gave some tokens of their Repentance and Reformation. And where the offence was publick and gross, his judgment was, that some publick satisfaction should be made to the Congregation before Re-admission. But whatever offence did happen, or breaches of the Christian Peace, Mr. *Henry*'s peculiar Excellency lay in restoring with the Spirit of Meekness; which, with his great Prudence and Love, and Condescension, did so much command the respects of his People, and win upon them, that there was a Universal Satisfaction in all his Management; and it may truly be said of him, as it was of *David*, 2 *Sam* 3. 36. that *whatsoever he did pleased all the people*. And it is an Instance and Evidence, that those Ministers who will rule by Love and Meekness, need no Laws or Canons to rule by, other than those of the holy Scripture. *How forceable are right words? Job* 6. 25.

4. He was very strict and very serious in observing the *Publick Fasts* appointed by Authority, and called them a delight. He had seldom any one to assist him in carrying on the Duties of those Days, but perform'd the Service of them himself alone. He began at Nine of the Clock, or quickly after, and never stirred out of the Pulpit till about Four in the Afternoon, spending all that time in Praying and Expounding, and Singing, and Preaching, to the admiration of all that heard him, who were generally more on such days than usual. And he was sometimes observed, to be more warm and lively towards the latter end of the Duties of a *Fast-day*, then at the beginning; as if the Spirit were most willing and enlarged when the Flesh was most weak. In all his Peformances on Publick Fast-days, he did, *hac agere*, attend to that which was the proper work of the day; every thing is beautiful in its Season. His prayers and pleadings with God on those days, were especially for *National Mercies*, and the pardon of *National Sins*; How excellently did he order the Cause before God, and fill his Mouth with Arguments in his large and particular Intercessions for the Land, for the King, the Government, the Army, the Navy, the Church, the *French* Protestants, &c. He was another *Jacob*, a Wrestler, an *Israel*, a Prince with God. Before a Fast-day he would be

more than ordinarily inquisitive concerning the state of Publick Affairs, as *Nehemiah* was, *Neh.* 1. 2. that he might know the better how to order his prayers and preaching: for on such a day (he hath sometimes said) *as good say nothing, as nothing to the purpose.* He made it his business on Fast-days, to shew People their Transgressions, especially the House of *Jacob* their Sins. *'Tis most proper* (said he) *to preach of Christ on Lord's-days, to preach of Sin on Fast-days, and to preach Duty on both.* He went over the third Chapter of the *Revelation*, in the Fast-sermons of two Years. Another Year he preached over the particulars of that *Charge*, Zeph. 3. 2. Hypocrisie in Hearers, and Flattery in Preachers (as he would sometimes say) is bad at any time, but it is especially abominable upon a Day of Humiliation.

5. He preached a great many *Lectures*, in the Country about, some *stated*, some *occasional*, in supplying of which he was very indefatigable. He hath sometimes preached a Lecture, ridden eight or nine Miles, and preach'd another, and the next day two more: To quicken himself to diligence he would often say, our *opportunities are passing away, and we must work while it is day, for the night cometh.* Once having very wet and foul weather to go through to preach a Lecture, he said, he comforted himself with two Scriptures; one was 2 *Tim.* 2. 3. *Endure hardness as a good Soldier of Jesus Christ.* The other (because he exposed and hazarded his health, for which some blamed him) was 2 *Sam.* 6. 21. *It was before the Lord.* He took all occasions in his Lectures abroad, to possess the minds of People with sober and moderate Principles, and to stir them up to the serious regard of those things wherein we are all agreed. *We are not met here together* (said he once in an Exhortation, with which he often began at his Lecture) *not because we think our selves better than others, but because we desire to be better than we are.*

He was very happy in the choice of his Subjects for his Week-day Lectures. At one which was stated, he preached against *Errors* in general, from *Jam.* 1. 16. *Do not err my beloved Brethren*, particularly from divers other Scriptures he shewed, that we must not Err, concerning *God* and *Christ*, and the *Spirit*; concerning *Sin* and *Repentance*, *Faith* and *good Works*; concerning *God's Ordinances*; concerning *Grace* and *Peace*, and *Afflictions* and *Prosperity*, and the *things of the Life to come.* At the monthly Lectures at his own House, he chose to preach upon the four last things, *Death* and *Judgment*, *Heaven* and *Hell*, in many particulars, but commonly a new Text for every Sermon. When he had in many Sermons finished the first of the Four, one that us'd to hear him sometimes, enquiring of his progress in his Subjects, asked

ed him if he had done with Death? meaning that Subject concerning Death; to which he pleasantly replied, *No, I have not done with him yet; I must have another turn with him, and he will give me a fall; but I hope to have the Victory at last.* He would sometimes remove the Lectures in the Country from one place to another, for the benefit of those that could not travel. Once having adjourned a Lecture to a new place, he began it there with a Sermon on *Acts* 17. 6. *These men that have turned the World upside down, are come hither also*; in which he shew'd how false the Charge is as they meant it; for Religion doth not disturb the Peace of Families or Societies, doth not cause any disorder or unquietness, &c. And yet, that in another sense there is a great Truth in it; That when the Gospel comes in power to any Soul, *it turns the World upside down* in that Soul; such is the Change it makes there.

All this he did *gratis*, and without being *burthensome to any*; nay, he was best pleas'd, when at the places where he preached, nothing was got for his Entertainment, but he came home (though some Miles) Fasting; as in other places it was a trouble to him to see his Friends careful about much serving, though it was out of their respect to him.

Lastly, As he was an excellent *Preacher* himself, so he was an exemplary *Hearer* of the Word, when others preached, though every way his Inferiours, so reverent, serious, and attentive was he in hearing, and so observant of what was spoken. I have heard him tell, that he knew one (and I suppose it was as *Paul* knew a Man in Christ) who could truly say, to the Glory of God, that for Forty Years he had never slept at a Sermon. He was diligent also to improve what he heard afterwards by Meditation, Repetition, Prayer and Discourse; and he was a very great Encourager of young Ministers that were humble and serious, though their Abilities and Performances were but mean. He hath noted in his Diary, (as that which affected him) this saying of a godly Man, a Hearer of his, 'I 'find it easier to go six Miles to hear a Sermon, than to spend one 'quarter of an hour in meditating and praying over it in secret, (as I 'should) when I come home.

As to the Circumstances of his Family in these last nine Years of his Life, they were somewhat different from what they had been; but the same *Candle of God* which had shined upon his Tabernacle, continued still to do so. In the Years 1687, and 1688. he married all his five Children, the three eldest in four Months time, in the Year 1687. and the other two in a Year and a half after; so many

Swarms (as he us'd to call them) *out of his Hive*; and all not only with his full Consent, but to his abundant Comfort and Satisfaction. He would say, he thought it the Duty of Parents to study to oblige their Children in that affair. And though never could Children be more easie and *at rest* in a Father's House than his were, yet he would sometimes say concerning them, as *Naomi* to *Ruth*, *Ruth* 3. 1. *Shall I not seek rest for thee?* Two Advices he us'd to give, both to his Children and others, in their Choice of that Relation: One was, *Keep within the bounds of Profession*, such as one may charitably hope is from a good Principle. The other was, *Look at suitableness*, in Age, Quality, Education, Temper, &c. He us'd to observe from *Gen.* 2. 18. *I will make him a help meet for him*; that where there is not *Meetness*, there will not be much *Help*. And he would commonly say to his Children, with reference to that choice, *Please God and please your selves, and you shall never displease me*; and greatly blamed those Parents, who conclude Matches for their Children, and do not ask Counsel at their Mouth. He never aim'd at great things in the World for his Children, but sought for them in the first place the Kingdom of God, and the Righteousness thereof. He us'd to mention sometimes the saying of a pious Gentlewoman, that had many Daughters: *The Care of most People is how to get good Husbands for their Daughters; but my care is to fit my Daughters to be good Wives, and then let God provide for them.* In this, as in other things, Mr. *Henry* steered by that Principle; That *a Man's Life consisteth not in the abundance of the things that he possesseth.* And it pleased God so to order it, that all his Children were disposed of, into Circumstances very agreeable and comfortable, both for *Life* and *Godliness*. He was greatly affected with the Goodness of God to him herein, without any forecast or contrivance of his own. *The Country* (saith he in his Diary) *takes notice of it, and what then shall I render?* Surely this is a *Token for good.*

All his four Daughters were married at *Whitewell* Chappel and he preach'd a Wedding Sermon for each of them, in his own Family after. He would often tell his Friends, That those who desire, in the married Condition, to live in the *Favour of God*, must enter upon that Condition in the *Fear of God*. For it's an ill Omen to stumble at the Threshold; and an Error in the first Concoction, is seldom amended in the second.

While he lived, he had much comfort in all his Children and their Yoke-fellows, and somewhat the more, that by the Divine Providence, four of the five Families which branched out of his, were settled in *Chester*.

His

His youngest Daughter was married *April* 26. 1688. the same Day of the Year (as he observes in his Diary) and the same day of the Week, and in the same place that he was married to his dear Wife, Twenty eight years before; upon which this is his Remark, *I cannot desire for them, that they should receive more from God than we have received, in that Relation and Condition; but I would desire, and do desire, that they may* do *more for God in it than we have done.* His usual Complement to his New-married Friends, was, others wish you *all Happiness*, I wish you *all Holiness*, and then there is no doubt but you will have all *Happiness.*

When the Marriage of the last of his Daughters was about to be concluded on, he thus writes; *But* Joseph *gone, and* Simeon *gone, & must* Benjamin *go also: we will not say that all these things are against us, but for us: If we must be thus in this merciful way bereav'd of our Children, let us be bereav'd; and God turn it for good to them, as we know he will if they love and fear his Name.* And when, sometime after the was married, he parted with her to the House of her Husband, he thus writes; *We have sent her away, not as* Laban *said he would have sent his Daughters away,* with Mirth, *and* with Songs, with Tabret, *and* with Harp, *but with Prayers and Tears, and hearty good Wishes: And now* (saith he in his Diary) *we are alone again, as we were in our beginning; God be better to us than twenty Children.* Upon the same occasion he thus writes to a dear Relation: *We are now left as we were,* One *and* One, *and yet but* one One; *the Lord, I trust, that has brought us thus far, will enable us to* finish well; *and then all will be* well, *and not till then.*

That which he often mentioned, as the matter of his great Comfort that it was so, and his desire that it might continue so, was, the Love and Unity that was among his Children; and that (as he writes) the transplanting of them into new Relations, had not lessened that Love, but rather increased it; for this he often gave thanks to the God of Love; noting from *Joh* 1. 4. That the Children's Love to one another is the Parents comfort and joy. In his *Last Will* and Testament, this is the Prayer which he puts up for his Children, *That the Lord would build them up in Holiness, and continue them still in brotherly love, as a bundle of Arrows which cannot be broken.*

When his Children were removed from him, he was a daily *Intercessor* at the Throne of Grace, for them and their Families. Still the Burnt-offerings were offered according to the number of them all. He used to say, *Surely the Children of so many Prayers will not miscarry.* Their particular Circumstances of Affliction and Danger

were sure to be mentioned by him with suitable Petitions. The greatest Affliction he saw in his Family, was the death of his dear Daughter-in-law, *Catharine*, the only Daughter of *Samuel Hardware* Esq; who, about a Year and a half after she was transplanted into his Family (to which she was the greatest *Comfort* and *Ornament* imaginable), dy'd of the Small Pox in Child-bed, upon the Thanksgiving Day for King *William*'s coming in. She dy'd but a few Weeks after Mr. *Henry* had married the last of his Daughters, upon which Marriage she had said, *Now we have a full Lease, God only knows which Life will drop first.* She comforted her self in the extremity of her illness with this word, *Well, when I come to Heaven, I shall see that I could not have been without this Affliction.* She had been for some time before under some Fears as to her Spiritual State, but the Clouds were through Grace dispell'd, and she finished her Course with Joy, and a chearful Expectation of the Glory to be reveal'd. When she lay ill, Mr. *Henry* (being in fear not only for her that was ill, but for the rest of his Children in *Chester*, who had none of them past the pikes of that perillous Distemper) wrote thus to his Son, on the Evening of the Lord's Day, *I have just done the publick Work of this Day, wherein, before many Scores of Witnesses, many of whom I dare say, are no little concerned for you: I have absolutely, freely, and unreservedly given you all up to the good Will and Pleasure of our Heavenly Father, waiting what he will do with us, for Good I am sure we have received, and shall we not receive Evil also?* He preached at *Chester*, upon occasion of that sad Breach in his Family, on *Job* 10.3. *Shew me wherefore thou contendest with me.*

When two of his Children lay ill, and in perillous Circumstances, after he had been wrestling with God in Prayer for them, he wrote thus in his Diary: 'If the Lord will be pleased to grant me my 'Request this time concerning my Children, I will not say as the 'Beggars at our Door use to do, I'll never *ask* any thing of him a-'gain; but on the contrary, he shall hear oftner from me than ever; 'and I will *love God the better*, and *love Prayer the better*, as long as 'I live. He us'd to say, Trades-men take it ill, if those that are in their Books, go to another *Shop*; while we are so much indebted to God for past Mercies, we are bound to attend him for further Mercies.

As he was an Intercessor for his Children at the Throne of Grace, so he was upon all occasions a Remembrancer to them, both by Word and Letter, to quicken them to that which is good. How often did he inculcate this upon them? *Love one another, and the God of Love*

and

and Peace will be with you. Do all you can, while you are together, to help one another to Heaven, that you may be together there, for ever, and with the Lord. When the Families of his Children were in Health and Peace, the Candle of God ſhining upon their Tabernacles, he wrote thus to them, *'Twas one of Job's Comforts in his Proſperity, that his Children loved one another, and feaſted together: The ſame is our ſin you, which God continue. But you will not be offended, if we pray that you may none of you* Curſe God in your Hearts. *Remember, the Wheel is always in motion, and the Spoke that is uppermoſt will be under, and therefore mix Tremblings always with your Joy.*

He much rejoyced in the Viſits of his Children, and made that as other things, which were the *matter of his Rejoycing*, the *matter of his Thankſgiving.* His uſual ſaying at parting, was, *This is not the World we are to be together in, and 'tis well it is not, but there is ſuch a World before us:* And his uſual Prayer was, *That our next Meeting might be either in Heaven, or further on in our way towards it.*

He had in Eight years time Twenty four Grand-children born, ſome by each of his Children; concerning whom he would often bleſs God, that they were all *the ſealed ones of the God of Heaven, and enrolled among his Lambs.* On the birth of his ſecond Grand-child, at a troubleſome time as to Publick Affairs, he thus writes, *I have now ſeen my Childrens Children, let me alſo ſee Peace upon* Iſrael; *and then I will ſay, Lord, now letteſt thou thy Servant depart.* Some were much affected with it, when he baptized two of his Grand-children together at *Cheſter*, publickly, and preached on *Gen.* 33. 5. *They are the Children which God hath graciouſly given thy ſervant.* He obſerved in what a ſavory, pious, gracious manner *Jacob* ſpeaks. He had ſpoken good ſenſe if he had only ſaid, *They are my Children*, but then he had not ſpoken like *Jacob*, like one that had ſo lately ſeen the Face of God. Though our Speech be not always *of* Grace, yet it muſt be always *with* Grace, Grace pour'd into the Lips. There is a kind of Language, the air of which ſpeaks it the *Language of Canaan*; Chriſtians ſhould ſpeak like Chriſtians.

It was not long after his Children were married from him, but his Houſe was fill'd again with the Children of ſeveral of his Friends, whom he was, by much importunity, perſwaded to take to Table with him. All that knew him, thought it a thouſand pities, that ſuch a Maſter of a Family, ſhould have but a ſmall family, and ſhould not have many to ſit down under his Shadow. He was firſt almoſt neceſſitated to it, by the death of his dear Friend and Kinſman, Mr. *Benyon* of *Aſh*, who left his Children to his Care. Some he took

took *gratis*, or for ſmall Conſideration; and when by reaſon of the advances of Age he could not go about ſo much as he had done, doing good, he laid out himſelf to do the more at home. He kept a Teacher to attend their School-learning; and they had the benefit, not only of his Inſpection in that, but (which was much more) his Family-Worſhip, Sabbath Inſtructions, Catechizing and daily Converſe, in which his Tongue was as choice Silver, and his Lips fed many. Nothing but the hopes of doing ſome good to the riſing Generation could have prevailed with him, to take this trouble upon him. He would often ſay, *We have a buſie Houſe, but there is a Reſt remaining. We muſt be doing ſomething in the World while we are in it; but this faſhion will not laſt long, methinks I ſee it paſſing away.*

Sometimes he had ſuch with him as had gone through their Courſe of Univerſity Learning, at private Academies, and deſired to ſpend ſome time in his Family, before their Entrance upon the Miniſtry, that they might have the benefit, not only of his Publick and Family Inſtructions, but of his Learned and Pious Converſe, in which, as he was throughly furniſhed, for every good Word and Work, ſo he was very *Free* and *Communicative*. The great thing which he uſed to preſs upon thoſe who intended the Miniſtry, was to ſtudy the Scriptures, and make them familiar. *Bonus Textuarius eſt bonus Theologus*, was a Maxim he often minded them of. For this purpoſe he recommended to them the ſtudy of the *Hebrew*, that they might be able to ſearch the Scriptures in the Original. He alſo adviſed them to the uſe of an *inter-leav'd* Bible, wherein to inſert ſuch Expoſitions and Obſervations, as occur occaſionally in Sermons or other Books; which he would ſay, are more happy and conſiderable ſometimes, than thoſe that are found in the profeſſed Commentators. When ſome young Men deſir'd the Happineſs of coming into his Family, he would tell them, 'You come to me as *Naaman* did to *Eliſha*, 'expecting that I ſhould do this and t'other for you, and alas, I can 'but ſay as he did, *Go waſh in Jordan*; Go, Study the Scriptures. I 'profeſs to teach no other Learning but Scripture Learning. It was but a little before he died, that in reading *Iſa.* 50. he obſerved from v. 4. *The Lord God hath given me the Tongue of the Learned*, &c. That the true Learning of a Goſpel Miniſter conſiſts not in being able to talk Latin fluently, and to diſpute in Philoſophy, but in being able to *ſpeak a word in ſeaſon* to weary Souls. He that knows how to do that well, is a *learned Miniſter*.

CHAP.

CHAP. IX.

His Sickneſs, Death, and Burial.

IN the time of his Health, he made Death very familiar to himſelf by frequent and pleaſing Thoughts and Meditations of it; and endeavoured to make it ſo to his Friends, by ſpeaking often of it. His Letters and Diſcourſes had ſtill ſomething or other which ſpoke his conſtant Expectations of Death; thus did he learn to *die daily*: And it is hard to ſay, whether it was more *eaſie* to him to ſpeak, or *uneaſie* to his Friends, to hear him ſpeak of leaving the World. This minds me of a paſſage I was told by a worthy *Scotch* Miniſter, Mr. *Patrick Adair*, that Viſiting the famous Mr. *Durham* of *Glaſgow*, in his laſt Sickneſs, which was long and lingring; he ſaid to him, Sir, I hope you have ſo ſet all in order, that you have nothing elſe to do but to dye: *I bleſs God* (ſaid Mr. *Durham*) *I have not had that to do neither theſe many years.* Such is the comfort of dying daily, when we come to dye indeed.

Mr. *Henry*'s Conſtitution was but tender, and yet by the bleſſing of God upon his great Temperance, and care of his Diet, and moderate Exerciſe by walking in the Air, he did for many Years enjoy a good meaſure of *Health*, which he us'd to call *The Sugar that ſweetens all Temporal Mercies*, for which therefore we ought to be very thankful, and of which we ought to be very careful. He had ſometimes violent Fits of the *Cholick*, which would be very afflictive for the time. Towards his latter end he was diſtreſs'd ſometimes with a pain, which his Doctor thought might ariſe from a Stone in his Kidneys. Being once upon the Recovery from an ill Fit of that Pain, he ſaid to one of his Friends, that ask'd him how he did, he hoped *by the Grace of God, he ſhould now be able to give one blow more to the Devil's Kingdom*; and often profeſs'd, he did not *deſire to live a day longer than he might do God ſome Service.* He ſaid to another, when he perceived himſelf Recovering; *Well, I thought I had been putting into the Harbour, but find I muſt to Sea again.*

He was ſometimes ſuddenly taken with fainting Fits, which when he recovered from, he would ſay, *Dying is but a little more.*

When he was in the Sixty third Year of his Age, which is commonly

monly called the Grand Climacterick, and hath been to many the *Dying Year*, and was so to his Father, he numbred the Days of it from *August* 24. 1693. to *August* 24. 1694. when he finished it: And when he concluded it, he thus wrote in his Diary: *This Day finisheth my commonly dying Year, which I have numbred the Days of; and should now apply my Heart more than ever to Heavenly Wisdom.* He was much pleased with that Expression of our *English* Liturgy in the Office of *Burial*, and frequently us'd it; *In the midst of Life we are in Death.*

The Infirmities of Age, when they grew upon him, did very little abate his vigour and livelinesse in preaching, but he seemed even to renew his Youth as the Eagles; as those that are *planted in the House of the Lord*, who *still bring forth Fruit in old Age*; not so much to shew that they are upright, as to *shew that the Lord is upright*, Psal. 92. 14, 15. But in his latter years, Travelling was very troublesome to him; and he would say, as Mr. *Dod* us'd to do, that when he thought to shake himself as at other times, he found his *hair was out*; his Sense of this led him to preach an occasional Sermon not long before he died, on *John* 21. 18. *When thou wast young thou girdedst thy self*, &c. Another occasional Sermon he preached when he was old, for his own Comfort, and the Comfort of his aged Friends, on *Psal.* 71. 17, 18. *O God thou hast taught me from my Youth*, &c. he observed there, That it is a blessed thing to be taught of God from our Youth; and those that have been taught of God from their Youth, ought to declare his wondrous Works all their Days after. And those that have been taught of God from their Youth, and have all their days declared his wondrous Works, may comfortably expect, that when they are old he will not forsake them. Christ is a Master that doth not use to cast off his old Servants.

For some years before he died, he us'd to complain of an *habitual weariness*, contracted, he thought, by his standing to preach, sometimes very uneasily, and in inconvenient places, immediately after Riding. He would say, every Minister was not cut out for an *Itinerant*; and sometimes the manifest attention and affection of People in Hearing, enlarged him both in length and fervency, somewhat more than his strength could well bear. It was not many Months before he died, that he wrote thus to a dear Relation, who enquired solicitously concerning his Health; *I am always habitually weary, and expect no other till I lye down in the Bed of Spices.* And (blessed be God) so the Grave is to all the Saints, since he lay in it who is the Rose of *Sharon*, and the Lily of the Vallies. When some of his Friends perswaded him to spare himself, he would say, *It's time enough*

enough to rest when I am in the Grave; What were Candles made for, but to burn?

It doth not appear that he had any particular Presages of his Death; but many Instances there were of his actual gracious expectation of it, somewhat more than ordinary for some time before. The last Visit he made to his Children *in Chester*, was in *July* 1695. almost a year before he died, when he spent a Lord's-day there, and preached on the last Verse of the Epistle to *Philemon*, *The Grace of our Lord Jesus Christ be with your Spirit.* By Grace he understood not so much the *good Will* of God towards us, as the *good Work* of God in us, call'd the *Grace of Christ*, both because he is the Author and Finisher of it, and because he is the Pattern and Samplar of it. Now *the choicest Gift we can ask of God for our Friends is, that this Grace of our Lord Jesus Christ may be with their Spirits.* This is the *one thing needful*, the *better part*, the *Root of the Matter*, the *whole of Man*, the *Principal thing*, the *more excellent Way*, a *Blessing indeed*, and the *thing that accompanies Salvation.* The Grace of Christ in the Spirit, *enlightens* and *enlivens* the Spirit, *softens* and *subdues* the Spirit, *purifies* and *preserves* the Spirit, *greatens* and *guides* the Spirit, *sweetens* and *strengthens* the Spirit, and therefore what can be more desirable. A *Spirit* without the *Grace* of Christ, is a *Field* without a Fence, a *Pool* without Understanding; it is a *Horse* without a Bridle, and a *House* without Furniture; it is a *Ship* without Tackle, and a *Soldier* without Armour; it is a *Cloud* without Rain, and a *Carcass* without a Soul; it is a *Tree* without Fruit, and a *Traveller* without a Guide. How earnest therefore should we be in praying to God for Grace, both for our selves and for our Relations. He had intended to preach upon that Text, when he was at *Chester* the year before, but was then prevented, by a particular sad occasion, which obliged him to a Funeral Sermon, Divine Providence reserving that *Benediction* (which his Heart was much upon) for his *Valediction.* The *Thursday* following being kept as a Fast in his Son's Congregation at *Chester*, he preached on *Luke* 19. 41. *He beheld the City and wept over it*, which proved his *Farewel* to the Town, as the former was his *Farewel* to his Friends and Relations in it.

It was not many Weeks before he died, that he wrote thus to one of his Children; 'We are well here, thanks be to God; and are 'glad to hear that you and yours are well also, God in mercy con-'tinue it: But why should we be well always? Do we deserve it? 'Are there no mixtures in our Obedience? Are there any Persons 'or Families, at whose Door Sickness and Death never knock'd? 'Must

'Must the *Earth be forsaken* for us, or the *Rock removed out of its place*? 'Is it not enough that we be dealt with *according to the manner of* 'Men? And that we have a Promise, that it shall end well, 'everlastingly *well*.

To another of his Children, about the same time, he writes, 'We 'are sensible that we decline apace, but the best of it is, that as Time 'goes, Eternity comes; and we are in good hope, through Grace, 'that it will be a comfortable Eternity.

It was in *April* 1696. a few Weeks before he died, that his Son's Father-in-law, *Robert Warburton* Esq; was gather'd to his Grave in Peace, in a good old Age. Upon the tidings of whose death, Mr. *Henry* wrote thus to his Son; *Your Fathers, where are they? Your Father-in-law gone, and your own Father going; but you have a God father that lives for ever.* He was wont sometimes to subscribe his Letters, *Your ever-loving, but not ever-living Father.*

It was not a Month before he died, that in a Letter to his very dear and worthy Friend and Brother, Mr. *Tallents* of *Shrewsbury*, he had this passage; 'Methinks it is strange, that it should be your Lot 'and mine, to abide so long on Earth by the Stuff, when so many 'of our Friends are dividing the Spoil above, but God will have it 'so; and to be willing to live in obedience to his holy Will, is as true 'an Act of Grace, as to be willing to die when he calls, especially 'when Life is Labour and Sorrow. But when it is Labour and Joy, 'Service to his Name, and some measure of Success and Comfort in 'serving him; When it is to stop a Gap, and stem a Tide, it is to 'be rejoyced in; 'tis Heaven upon Earth: nay, one would think, by 'the Psalmists oft repeated Plea, *Psal.* 6. & 30. & 88. & 115. & '118. that it were better than to be in Heaven it self, and can that 'be?

A little before his Sickness and Death, being Summer time, he had several of his Children, and his Childrens Children about him, at *Broad-Oak*, with whom he was much refreshed, and very cheerful; but ever and anon spoke of the *fashion* he was in, as *passing away*, and often told them, he should be there but a while to bid them welcome. And he was observed frequently in prayer, to beg of God that *he would make us ready for that which would come certainly, and might come suddenly.* One asking him how he did, he answered, *I find the Chips fly off apace, the Tree will be down shortly.*

The last time he administred the Lord's Supper, a Fortnight before he died, he closed the Administration with that Scripture, *1 Joh.* 3. 2. *It doth not yet appear what we shall be*; not yet, but it will shortly.

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The Sabbath but one before he dy'd, being in the course of his Exposition, come to that difficult part of Scripture, the 40th of *Ezekiel*, and the following Chapters; he said he would endeavour to explain those Prophecies to them; and added, *If I do not do it now, I never shall*: And he observed, that the only Prophetical Sermon which our Lord Jesus preached, was but a few days before he dy'd. This many of his Hearers not only reflected upon afterwards, but took notice of at that time with a concern, as having something in it more than ordinary.

On the Lord's-day, *June* 21. 1696. he went through the work of the Day with his usual vigor and liveliness. He was then preaching over the first Chapter of St. *Peter*'s second Epistle, and was that day on those words, *Add to your Faith Vertue*, v. 5. He took *Vertue* for Christian Courage and Resolution in the Exercise of Faith; and the last thing he mentioned, in which Christians have need of Courage, is in *Dying*; *for* (as he was often us'd to say) *it is a serious thing to die, and to die is a work by it self*. That day he gave notice, both Morning and Afternoon, with much Affection and Enlargement, of the Publick Fast, which was appointed by Authority the *Friday* following, *June* 26. pressing his Hearers, as he us'd to do upon such Occasions, to come in a prepared frame, to the solemn Services of that Day.

The *Tuesday* following, *June* 23. he rose at Six a Clock, according to his Custom, after a better Nights sleep than ordinary, and in wonted Health. Between Seven and Eight a Clock he performed Family Worship, according to the usual manner; he expounded very largely the former half of the 104th *Psalm*, and sung it; but he was somewhat shorter in Prayer than he us'd to be, being then (as it was thought) taken ill. *Blessed is that Servant, whom his Lord, when he comes, shall find so doing*. Immediately after Prayer he retired to his Chamber, not saying any thing of his illness, but was soon after found upon his Bed in great Extremity of Pain, in his Back, Breast and Bowels; it seem'd to be a complicated Fit of the *Stone* and *Cholick* together, in very great Extremity. The means that had been us'd to give him Relief in his illness were altogether ineffectual; He had not the least intermission or remission of Pain, neither up nor in Bed, but in a continual toss. He had said sometimes, that God's *Israel* may find *Jordan* rough; but there's no Remedy, they must through it to *Canaan*; and would tell of a good Man who us'd to say, He was not so much afraid of *Death* as of *Dying*. We know they are not the godly People, part of the Description of whose Condition it is, that

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there are no *Bands in their Death*, and yet their *End* is *Peace*, and their *Death Gain*, and they have *Hope* in it.

In this Extremity he was still looking up to God, and calling upon him, who is a present Help in the needful Hour. When the Exquisiteness of his Pain forced Groans and Complaints from him, he would presently correct himself with a patient and quiet submission to the Hand of his Heavenly Father, and a cheerful acquiescence in his Heavenly Will. *I am ashamed* (saith he) *of these Groans, I want Vertue, O for Vertue now when I have need of it* (referring to his Subject the Lord's-day before) *Forgive me that I groan thus, and I will endeavour to silence them; But indeed my stroak is heavier than my groaning.* It is true what Mr. *Baxter* said in his Pain, there's no disputing against sense. It was his trouble, as it was Mr. *Baxter's*, that by reason of his bodily Pain, he could not express his inward Comfort; however that was it, with which God graciously strengthned him in his Soul. He said to those about him, they must remember what Instructions and Counsels he had given them when he was in Health, for now he could say but little to them, only to refer them to what he had said, as that which he would live and die by.

It was two or three Hours after he was taken ill, before he would suffer a Messenger to be sent to *Chester* for his Son, and for the Doctor, saying, He should either be better, or dead before they could come; but at last he said, as the Prophet did to his importunate Friends, *Send*. About Eight of Clock that Evening they came, and found him in the same Extremity of Pain, which he had been in all day. And Nature being before spent with his constant and indefatigable Labours in the Work of the Lord now *sunk*, and did perfectly *succumb* under its Burthen, and was quite disabled to grapple with so many Hours uncessant pain. What further means were then us'd prov'd fruitless, and did not answer the intention. He apprehended himself going apace, and said to his Son when he came in, *O Son, you are welcome to a dying Father: I am now ready to be offered, and the time of my Departure is at Hand.* His Pain continued very acute, but he had Peace within. *I am tormented* (said he once) *but blessed be God not in this Flame*; and soon after, *I am all on fire* (when at the same time his extreme parts were cold) but he presently added, *Blessed be God it is not the Fire of Hell.* To some of his next Neighbours who came in to see him (for those at a distance had no notice of his illness) he said, *O make sure work for your Souls by getting an interest in Christ while you are in Health, for if I had that work to do now, what would become of me? But I bless God I am satisfied.*

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was a Caution he was often wont to give; *See to it, that your work be not undone, when your time is done, lest you be undone for ever.*

Towards Ten or Eleven a Clock that Night, his Pulse and Sight began to fail; of the latter he himself took notice, and inferred from it the near approach of his Dissolution. He took an affectionate farewel of his dear Yoke-fellow, with a *thousand thanks* for all her Love and Care, and Tenderness, left a Blessing for all his dear Children, and their dear Yoke-fellows and little ones, that were absent. He said to his Son, who sate under his Head, *Son, the Lord bless you, and grant that you may do worthily in your Generation, and be more serviceable to the Church of God than I have been*; such was his great Humility to the last. And when his Son reply'd, *O Sir, pray for me that I may but tread in your steps*; he answer'd, *Yea, follow Peace and Holiness, and let them say what they will.*—— More he would have said to bear his dying Testimony to the way in which he had walked, but Nature was spent, and he had not strength to express it.

His Understanding and Speech continued almost to the last Breath, and he was still in his dying Agonies calling upon God, and committing himself to him. One of the last words he said, when he found himself just ready to depart, was, *O Death, where is thy*——; with that his Speech falter'd, and within a few Minutes (after about Sixteen Hours illness) he quietly breathed out his precious Soul, into the Embraces of his dear Redeemer, whom he had trusted, and faithfully served in the Work of the Ministry, about Forty three years. He departed betwixt Twelve and One a Clock in the Morning of *June* 24. *Midsummer-day*, in the Sixty fifth Year of his Age. Happy, thrice happy he, to whom such a sudden Change was no *surprize*, and who could *Triumph* over Death, as an unstung, disarmed Enemy, even when he made so fierce an Onset. He had often spoke of it as his desire, that if it were the will of God, *he might not outlive his usefulness*; and it pleased God to grant him his desire, and give him a short passage from the Pulpit to the Kingdom, from the height of his usefulness, to receive the Recompence of Reward. So was it ordered by him, in whose Hands our Times are.

After the Account we have given of his great Usefulness, it is easie to imagine what Sorrow and Mourning there was among his Friends, when they heard that the Lord had taken away their Master from their Head. One that liv'd so much *desir'd*, could not but die as much *lamented*. The surprize of the stroke put People into a perfect astonishment; and many said, The Lord removed him so sud-

suddenly, because he would not deny the many Prayers that would have been put up for his Recovery, had it been known that he was in peril. One thing that aggravated this Severe Dispensation, and made it in the apprehension of many look the more dismal, was, that this powerful Intercessor was taken away just before a *Fast-day*, when he would have been wrestling mightily with God for Mercy for the Land. However, it proved a Fast-day indeed, and a Day of Humiliation to that Congregation, to whom an *empty Pulpit* was an awakening *Sermon*. The *Broad-Oak* was then like that under which *Rebekah's* Nurse was buried, *Gen.* 35. 8. *Allon-bacuth*, The Oak of Weeping. They who had many a time sitten with dry Eyes, under melting Ordinances, could not sit so under such a melting Providence, by which the Lord God call'd so loudly to *weeping, and to mourning, and to girding with Sackcloth*. But because Mr. *Henry* had been wont to give it for a Rule, that *weeping must not hinder sowing*; a Mite was cast into the Treasury of the Nations Prayers, and a Word spoken to bring the Work of the Day, and the Event of the Day together, from 2 *Kings* 13. 20.

The Day following being *Saturday*, *June* 27. the Earthen Vessel, in which this Treasure had been lodg'd, was laid up in the Grave in *Whitchurch* Church, attended thither with a very great Company of true Mourners, all the Country round; many from *Chester* and *Shrewsbury*, and the Towns about, came to do him Honour at his Death: And besides the floods of *Tears* that were shed, there were abundance of Testimonies given to him, by Persons of all sorts, like that to *Jehojadah*, 2 *Chron.* 24. 16. That he was one *that had done good in Israel*. And there were those who said, He was a Man that no Body did or could speak Evil of, except for his *Nonconformity*. He was us'd to say to his Relations, when I am dead, *make little ado about me*, a few will serve to bring me to my Grave; but his mind could not be observed in that; 'twas impossible such a burning and shining Light could be extinguished, but there must be a Universal Notice taken of it. Multitudes came unsought unto us *to fill their Eyes* (as Mr. *Vines* expresseth it) *but to empty them*; nor was there any other noise there, but that of General Lamentation.

That Morning, before the removal of the Corpse, a most affectionate Sermon was preached in Mr. *Henry's* Meeting-place, by the dear and worthy Friend Mr. *Tallents* of *Shrewsbury*, who was eleven years elder than he, and through God's goodness still survives him. He was willing to take that opportunity, to testifie the great Love

and Honour that he had for Mr. *Henry*, whom he call'd *a Friend that is nearer than a Brother.* His Text was *Rom.* 8. 23. *And not only they, but our selves also, which have the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit the redemption of our Body.* In his Application he shew'd excellently, and with much affection, how 'the consideration of the 'Spirit and Life of this Eminent Servant of God, would greatly lead 'us to believe on Christ, and to have the Spirit of Christ and live 'after it; and to suffer with Christ, and to groan for our Adoption. Several things were hinted concerning him, which have been mentioned already in this Narrative, and a very honourable Testimony born to him. From a long acquaintance with him, he witnessed concerning him, to those who knew his Record to be true, that 'he 'was *humble* and *meek*, *kind* and *peaceable*, *wise* and *charitable*, and 'one in whom the Fruits of the Spirit were *eminently*: That he was 'a *Friend* and a *Counsellor*, and a *Father* to many; that his Ex'pounding and Preaching was *plain* and *pleasant*, *warm* and *savory*, '*full*, and such as few could reach, and greatly *blessed* by God; and 'that in it he laboured more abundantly than any. And after a great *encomium* of him, it was excellently observed, and must be mentioned here, as that which was highly agreeable to Mr. *Henry*'s Spirit, and his Expressions upon all occasions; 'That it was not his own '*Righteousness* that saved him, nor his own *strength* that quickned 'and upheld him, but Christ's *Righteousness* and Christ's *Strength*, 'for to him to *live was Christ*: And in all his Discourses, Sermons and Letters, he was very careful to ascribe the Honour of all to Christ, 'and to make Christ his All in All. He concluded with some words of seasonable Advice to those of that Society and Neighbourhood.

1. 'Give thanks to God that ever you had him or saw him, and 'that you had him so long, above Thirty years in this place. Do 'not many of you owe even your very Souls to him under God? 'While you mourn, give thanks to God that you ever knew him; old and great Mercies must be thankfully remembred.

2. '*Rejoyce in the Glory* that he *now* enjoys: *weep not for him, but weep for your selves*: 'Twas the Text on which he preached, not much above a year ago, at the Funeral of that intelligent, holy, useful Man, Mr. *William Lawrence* of *Worn*. The *Primitive* Christians buried their Saints with Hymns and Psalms of Joy. *Chrysostom* on the *Hebrews* saith, we are to glorifie God, and give thanks to him, that he hath crown'd the *Deceased*, and freed them from

'their Labours; and chides those that *mourn'd* and howl'd. And the 'Days of their Death were called *Natalitia Martyrum & Sanctorum*, 'the Birth-days of the Saints and Martyrs. And *Hierom* in his Epi-'taph on holy *Paula* (and in the Lives of other holy Persons, writ by 'him) saith, that at her Funeral no Shreeks were heard, but multi-'tudes of Psalms and Hymns were sung in divers Languages.

3. 'Bewail the Loss, the general Loss, and yours in particular; 'yet so as to have Hope in God. I need not tell you how great your 'Loss is, you feel it more than I am able to express. If any rejoyce 'that he is gone, because he tormented them, say as the Church, *Mich.* '7. 8, 9.

4. 'Seek out for a Supply; do not mourn and sit still, but up 'and be doing in your places; you have had a cheap Gospel hitherto; 'God sent you one that could preach freely, and which is more, that 'would do so too; one that sought not yours, but you; and now 'God will see what you will do for your selves, that now the Shep-'herd is smitten, the Sheep may not be scattered. Pray to 'God to raise up others like him, and graciously to give you 'one.

5. 'Take heed of liking no Preacher, now he is gone. This is a 'usual Fault among many that have had excellent Preachers, no Body 'can please them. But God may bless weaker Means, and make 'your Souls live and thrive under them.

6. 'Hold fast that which you have; it is the advice given to *Phi-'ladelphia*, the best of the Churches, *Rev.* 3. 11. Keep that good 'thing which is committed to you, that savoriness of Heart, that love 'to Christ and to Saints, to all Saints, that Knowledge of the Truth. 'Keep to his sober Principles. Remember his dying Counsel, *Follow 'Peace and Holiness*; have these things always in remembrance. 'Take heed of falling off, take heed of falling away; the World 'will draw you, and Satan will tempt you, and your own bulie 'Hearts will be apt to betray you; but go on humbly and honestly 'in the strength of Christ, and fear not. Be not like those Jews that 'turned aside, when *John Baptist* was dead, *John* 5. 35. The Lord 'keep you from being such, and give you to go on to his heavenly 'Kingdom.

It would have swell'd this Book too much, if we inserted the Ser-mon at large, and therefore we forbear it.

The next day being Lord's-day, Mr. *Owen* of *Oswestry* preached a most excellent Sermon in the Morning, agreeable to that sad occasion, upon that pathetical Farewel which *Elisha* gave to *Elijah*, 2 *Kings* 2. 12.

12. *My Father, my Father, the Chariots of* Israel *and the Horsemen thereof, and he saw him no more; and he took hold of his own Clothes, and rent them.* He observed, 1. 'That faithful Ministers are the Fathers of a People, and their Chariots and Horsemen; the former a Metaphor taken from a Family, a peaceable Society; the latter from an Army, a Warlike Body. Fathers to provide good things, Chariots and Horsemen to protect from evil things. 2. There is a time when we shall see these Fathers, these Chariots and Horsemen of *Israel* no more. Their time is appointed, their work cut out for them, and when those are finished they are removed. 3. When God takes away our Fathers, the Chariots of our *Israel*, and the Horsemen thereof, it is a proper Season for Mourning and Lamentation. Under this he did most affectionately excite us, 1. To be sensible of our Loss, which is better felt than expreſt. 'Tis the loss of one that was a *Father*; a Father to his Family, to whom he was constant, in unfolding the holy Oracles; a Father to the Prophets, for Counsel, and Conduct, and Example; the Sons of the Prophets never Conversed with him, but they were or might have been the better for him; a Father to his Congregation, now left Orphans: 'Tis the loss of one of *the Chariots and Horsemen of our Israel*; so eminent was he for Prevalency in Prayer, Courage in Duty, Conduct in Affairs, Constancy in Religion, and a firm adherence to his Ministerial Vows, and lastly, a Contempt of the World, in which, as he that Warreth, he did not entangle himself. 2. To be sensible of those Sins, which have provoked God to deprive us of him. Barrenness and Unfruitfulness under his Ministry; 'tis for this that God hath a Controversie with us. 3. To bless God that we enjoy'd him so long; eaten Bread must not be forgotten. 4. To be followers of him, as he was of Christ. He was a Pattern for Ministers, excelling in the knowledge of the Scriptures, which made this Man of God perfect, and industrious to advance the Honour of Jesus Christ, whom he made the *Alpha* and *Omega* of his Religion; not addicted to Controversies, but walking in the good old way, unwearied in the Work of God; it was the delight of his Heart, to be laying out himself for the good of Souls. Exemplary for Humility and low Thoughts of himself, and his own Performances, for meekness and readiness to forgive Injuries, for Candor in speaking of others, and their words and actions, on which he ever put the best Construction, and was never apt to speak evil of any Man. Eminent for Family Religion, and in that an excellent Copy to all Masters of Families. Those things therefore

'which you have heard and seen in him do, and the God of Peace 'shall be with you. These were the Heads which were copiously and excellently enlarged upon in that Sermon.

In the Afternoon of that Sabbath, another Sermon was preached by a near Relation of Mr. *Henry's*, on *Hebr.* 11. 4. *And by it, he being dead yet speaketh,* διὰ ταύτης is yet spoken of by us, and yet *speaketh* to us.

The *Wednesday* following, *July* 1. being the Lecture in course at *Danford* in *Whitchurch* Parish, Mr. *Samuel Lawrence* of *Nantwich*, whose turn it was to preach that Lecture, brought up the long train of Mourners, (as he expres'd it) in a most savoury and pertinent Discourse on *Hebr.* 13. 7. *Remember them which have* (or *have had*) *the Rule over you, who have spoken unto you the Word of God, whose Faith follow, considering the end of their Conversation.* 'Bishops, no doubt, '(saith he) are here meant, Scripture Primitive Bishops, the Pastors 'of particular Congregations, for they were such as had spoken to 'them the Word of God, and watched for their Souls, v. 17. Such 'a one Mr. *Henry* was, that great Man, who is fallen this day in '*Israel*, removed from us, but hath left behind him a good Name 'to be remembred, a good Example to be imitated; many a good 'word spoken to us, and many a good Prayer put up for us. Re-'member him with thankfulness, that God has given such Power, 'such Gifts and Graces unto Men. I never knew a Man (said he) 'in all my Acquaintance, in whom I have seen so much of God as in 'good Mr. *Henry*, whose holy, humble, heavenly, gracious Con-'versation hath been to me, no small Confirmation of the Truth of 'the Christian Religion; that God gave him to you, and continued 'him so long, to see the Church in a better state than he had some-'times seen it; that God crown'd his Labours with such great Suc-'cess. Many Souls in Heaven, and some on Earth blessing God 'that ever they saw his Face, and that God continued him in his 'usefulness to the last. Remember him with a *quiet submission* to the 'Hand of God in his Removal from us. Sensible we must be of the 'stroke; 'tis a Publick Loss, a Loss to the Ministry, our Hands are 'this day weak; a Loss to the Nation, for which he was a power-'ful Intercessor; a Loss to this Country, in which he was a burning 'and shining Light; but yet we must acquiesce in the Divine Will. 'The Treasure was in an Earthen Vessel, and God will bring us to 'depend more upon himself; and he is teaching us to live, and live 'to Christ without good Mr. *Henry*, though we have sometimes said,

'we

we did not know how we could live without him. Remember him to *pay* all Honour and Respect to his Name and Memory; rise up, and call him Blessed. That's a foul Tongue, as well as a lying one, that can say any thing of him unbecoming a Disciple, Servant, and Minister of Jesus Christ. Remember him, to imitate his good Example. Many of you will be called Mr. *Henry's* Followers; be so indeed. He was a Pattern to Ministers of Diligence, Zeal, Humility, and great Meekness in dealing with all People, which contributed abundantly to his Success; his Preaching affectionate, without affectation. To all People he was a Pattern of Faith and Charity, and Contempt of the World, of Zeal and Moderation, Patience in Suffering, and of Constancy and Perseverance to the end. Remember him, and remember your Sins which have provoked God to take him away. Have not we grieved this good Man's Spirit? *&c.* Remember him, and remember Christ's fulness, who is the same, *v.* 8. and hath the residue of the Spirit. Instruments shifted, Cisterns emptied, but there is the same in the Fountain. Remember him, and remember your own Death, and Heaven where he is: We may think the worse of this World, which is much impoverished, and the better of Heaven, which is somewhat enriched by the removal of this good Man.

Thus we have gleaned a little out of the Sermons, which very well deserved to have been published at large, some of the Testimonies that were born to him, by such as had had long and intimate acquaintance with him, that knew his Excellencies very much, and knew as little to give flattering Titles; nor was it any invidious piece of Service, to speak thus honourably of one, who like *Demetrius*, had a good report of all Men, and of the Truth it self.

Nor was it there only, but from abroad, that very honourable Testimonies were given of him. Sir *Henry Ashurst* (whose great worth and usefulness the World hath been made to know, by some of the best Pens of the Age) besides the Personal Acquaintance he had with Mr. *Henry*, both at *Boreaston* and in *London*, had kept up a constant Correspondence with him, by Letter, for many Years. Read the Character he gave of him, in a Letter to a near Relation of Mr. *Henry's*, upon the Tidings of his Death. *I need not tell you how sadly I received the doleful News of Mr. Henry's Translation, who, I do think, liv'd the greatest Example of sincere Godliness, with Prudence and sweetness of Temper, of any I ever knew.* And in ano-

her Letter, not only proposing, but pressing the Publication of an Account of his Life, he professeth, he thought there was *none like him in his day*, at least of his Acquaintance, which is known to be both of the largest and of the best: *And* (saith he) *if Sir* Fulk Grevil *would have it inscribed upon his Tombstone, that he was a Friend to Sir* Philip Sidney, *I may well be pleased to have it told to the World, that I lov'd and honour'd blessed Mr.* Henry; *a Man of so much Prudence, and withal so much Sincerity, of so good a Temper, so much a Gentleman, and yet of such strict Piety and Devotedness to God, that I scarce ever knew his Fellow.*

The Reverend Mr. *William Turner*, now Vicar of *Walburton* in *Sussex*, (of whom mention was made before) lately sent to me a very kind Letter, *Ex mero motu*, with his free Consent to have it inserted in this Account; some hints whereof I think fit to subjoyn.

Worthy Sir,

'I Am glad to hear that you have been prevailed with to set upon 'so good a Work, as Recording the most remarkable Passages of 'Mr. *Henry's* Life. I doubt not but you will meet with some, that 'will give such a History but a cold Reception. All that part of the 'World that lies in *Darkness*, will be offended, when Beams of clear 'Light and Sun-shine first dart into their Faces. *Virtutem præsentem odimus.*

'A little before I went to the University, I was upon the Commendation of my worthy School-master Mr. *E.* (yet living) and with my Father's Consent, half a year a Domestick with him; 'partly as a Tutor to his young Ones, and partly as a Pupil to himself; and in some little degree as a Companion; where I had the 'opportunity of informing my self more fully concerning the Humour and Principles, and Conversation of a sort of People (and 'especially him and his Family) whom I had heard aspers'd very 'freely in former Companies, and represented to the World, as very Hypocritical and Disloyal People. At my first going I resolved 'to stand upon my Guard, and pry into the Cause, which was 'then the great Subject of Difference and Dispute; and upon the 'whole do say, That Mr. *Henry* was a Man of so *clear* a Brain, so *gentle* a Behaviour, so *steddy* a Conversation, so *regular* a Devotion, 'was so *courteous* and *condescending* to Inferiors, so *respectful* and *dutiful* to Superiours, so *sweet* and *obliging* to all; was so careful to 'improve his time well, to *do* as much *good* as possible to every Body, so

'so constantly affectionate in his *Prayers* for the *King* and Govern-'ment, so desirous to keep up a *fair* Correspondence and Com-'munion with his *conformable* Brethren, so very *indifferent* in making 'Proselytes to his particular Opinions; and withal, so *zealous* to pro-'mote substantial Goodness and true Christianity, so mighty *inoffen-*'*sive* and *peaceable* in all his Expressions and Actions; so *prudent*, *pure*, *pious*, *just*, *sober*, *charitable*, *chearful* and *pleasant*, that I pro-'fess I am almost afraid to give him his due Character without some 'Correctives, lest they that knew him not should suspect my vera-'city, and imagine my Pen to be managed by some mercenary 'Hand. I remember the Worshipful *Rowland Hunt* of *Boreatton*, 'Esq; speaking of Mr. *Henry*, thus expressed himself to me, (and if 'I mistake not, the Lord Embassador *Pagett* was present) I was '(said he) near Seven years resident in the Universities, and Seven 'more at the Inns of Court in *London*, and had opportunity of know-'ing and acquainting my self with the most eminent Divines and 'Preachers in both those places; yet I never found any every way 'so accomplished, for clearness and quickness of apprehension, soli-'dity of Judgment, and roundness of Style, as Mr. *Henry* is. I have 'noted in my *Book* of *Providences*, the Remark I made upon the Tem-'poral Blessings God had rewarded him with; *viz.* a good and vir-'tuous Consort, who brought him a good Estate, gave him a due 'Reverence, lov'd him with an intire affection, an ingenious and 'hopeful Offspring, well affected, well educated, and well dispos'd 'of in the World, the favour of Men, and a quiet undisturb'd Ha-'bitation upon Earth, in great measure, *&c.*

Sic Testatur, sic monet, sic precatur,
Amicus mœrens, anhelus, superstes.
W. Turner, A. M.

Another very worthy *Conformist*, formerly of his Acquaintance, but now living at a great distance, having occasion to mention him in a Letter to a Friend, calls him *The Great, Good, and now Glorious Mr.* Henry, *whose Memory* (saith he) *shall ever be precious, and even sacred to me.*

Such as these were the Honourable Testimonies which all that knew him, and knew how to value true Excellency attended him with. It is part of the Recompence of *Charity* and *Moderation* in this World, that it obtains a *good Report of all Men.* *The Kingdom of God* (saith the blessed Apostle, *Rom.* 14. 17. 18.) *is not meat and drink*

which were then the matters of doubtful disputation) *but righteousness, and peace, and joy in the Holy Ghost*; and *he that in these things serveth Christ, is not only acceptable to God, but approved of men*; as on the contrary, they that *judge* will be *judged*, and with what *measure we meet, it will be measured to us again*. And this is the Excellency of a *good Name*, that it is out of the reach of Death, and is not buried in the Grave, but rather grows up from it. It is not for nothing that *Solomon* hath joyned this good Name, which is better *than precious Ointment*, with the *day of ones death*, which upon that account is *better than the day of ones birth*, that it compleats the Character of those that finish their Course well, and are faithful unto Death; whereas a *Great Name*, like the Names of the Great Ones of the Earth is often wither'd and blemished by Death. We read of those that *bear their shame* when they *go down to the Pit*, though *they were the terror of the mighty in the Land of the living*, Ezek. 32. 25.

At a meeting of the Dissenting Ministers of *Cheshire* at *Knutsford* in *May* 1696. (a few Weeks before Mr. *Henry* died) it was agreed, that their next Meeting should be at *Chester* (though inconvenient to many of them) upon Condition that he would meet them there, and give them a Sermon. It was with much difficulty that he was prevailed with to promise it, but his Master called for him before the time appointed came. Mr. *Flavel* of *Devonshire* died when he was under a like appointment. But happy they that are come to the *General Assembly, and Church of the First-born, and to the Spirits of just Men made perfect*.

As to his Bodily Presence, he was of a *middle Stature*, his *Complexion* nor approaching to any *extream*, of a very pleasant Aspect, and an unusual mixture of Gravity and Sweetness in the Air of his Countenance, which was the true *Index* of his Mind. When some of his Friends have solicited him to have his Picture drawn, he would put them off with this, that *the best Picture of a Minister is in the Hearts of his People*.

CHAP.

CHAP. X.

A Miſcellaneous Collection of ſome of his Sayings, Obſervations, Counſels and Comforts, out of his Sermons, Letters and Diſcourſes.

MR. *Henry*, through the exceſs of his *Modeſty* and *Self-diffidence*, never publiſhed any of his Labours to the World, nor ever fitted or prepar'd any of them for the Preſs; and yet none more valued the Labours of others, or rejoyced more in them; nor have I heard any complain leſs of the multitude of good Books, concerning which he often ſaid, that *Store is no Sore*, and he was very forward to perſwade others to Publiſh; and always expreſs'd a particular pleaſure in reading the *Lives*, *Actions* and *Sayings* of Eminent Men, Ancient and Modern, which he thought the moſt uſeful and inſtructive kind of Writings. He was alſo a very *candid Reader* of Books, not apt to pick Quarrels with what he read, eſpecially when the Deſign appear'd to be honeſt, and when others would find fault, and ſay, this was wanting, and t'other amiſs, his uſual Excuſe was, *There is nothing perfect under the Sun.*

It will be but a ſmall Repair of this want of the publiſhing of ſome of his Works, (but I doubt it will prove the beſt we can make) to glean up ſome few of many of his *Sayings*, *Obſervations*, and good *Inſtructions* (as his *Remains*) which we ſhall not marſhal in any Order, but give them as they occur, beſides thoſe which have been already inſerted into this *Narrative*.

'Twas a ſaying he frequently us'd, which hath been mentioned already, That *every Creature is that to us, and only that which God makes it to be*: And another was, *Duty is ours, Events are Gods*: And another was, *The Soul is the Man*, and therefore, *That is always beſt for us, which is beſt for our Souls*? And another was, *The Devil cozens us of all our time, by cozening us of the preſent time.*

In his Thankſgivings for Temporal Mercies, he often ſaid, *If the end of one Mercy were not the beginning of another, we were undone*: And to encourage and the Work of Thankſgiving he would ſay, That *new Mercies call for new Returns of Praiſe, and then thoſe new Returns will fetch in new Mercies*; and from *Pſal.* 50.23. *He that offers praiſe glorifies*

glorifies me, and to him that orders his conversation aright——. He observ'd, *That Thanksgiving is good, but Thanks-living is better.*

When he spoke of a *Good Name*, he usually described it to be *a Name for good things with good People.*

When he spoke of Contentment, he us'd to say, 'When the *Mind* 'and the *Condition* meet, there's *Contentment.* Now in order to 'that, either the Condition must be brought up to the *Mind*, and 'that is not only *unreasonable* but *impossible*; for as the Condition ri-'seth, the Mind riseth with it; or else the *Mind* must be brought 'down to the *Condition*, and that is both *possible* and *reasonable.* And 'he observed, That no Condition of Life will of it self make a 'Man content, without the Grace of God; for we find *Haman* dis-'contented in the Court, *Ahab* discontented on the Throne, *Adam* 'discontented in Paradise, nay (and higher we cannot go) the *Angels* 'that fell discontented in Heaven it self.

The Three *Questions* which he advised People to put to themselves in Self-examination before the Sacrament, were, *What am I? What have I done? and what do I want?*

He us'd to recommend to his Friends these four Scripture *Arguments* against Sin, expressed for Memory sake in four Verses, to be ready in an Hour of *Temptation.*

Is this thy kindness to thy Friend?
It will be bitterness in the end.
The Vows of God upon me lye;
Should such a Man as I am fly?

He said there were four things which he would not for all the World have against him, *The Word of God, His own Conscience, The Prayers of the Poor*, and *The Account of Godly Ministers.*

'He that hath a *blind* Conscience which sees nothing, a *dead* Conscience which feels nothing, and a *dumb* Conscience which saith nothing, 'is in as miserable a Condition as a Man can be in on this side 'Hell.

Preaching on 1 *Pet.* 1. 6. *If need be, you are in Heaviness*——. He shew'd what need the People of God have of Afflictions. 'The same 'that our Bodies have of *Physick*, that our Trees have of *Pruning*, 'that Gold and Silver have of the *Furnace*, that Liquors have of 'being *emptied from Vessel to Vessel*, that the Iron hath of a *File*, 'that the Fields have of a *Hedge*, that the Child has of the *Rod.*

Preach-

Preaching on that Prayer of Christ for his Disciples, *John* 17. 21. *That they all may be one*, which no doubt is an answer'd Prayer, for the Father heard him always: He shewed: 'That notwithstanding 'the many sad Divisions that are in the Church, yet all the Saints, as far as they are Sanctified, are *One*; one in *Relation*, one *Flock*, one *Family*, one *Building*, one *Body*, one *Bread*: one by *Representation*, one in *Image* and *Likeness*, of one *Inclination* and Disposition: one 'in their *Aims*, one in their *Askings*, one in *Amity* and Friendship, one in *Interest*, and one in their *Inheritance*; nay, they are one in *Judgment* and Opinion; though in some things they differ, yet those things in which they are agreed are many *more*, and much more *considerable* than those things wherein they differ. They are all of a mind concerning *Sin*, that it is the worst thing in the World; concerning *Christ* that he is All in all; concerning the *Favour* 'of God, that it is better than Life; concerning the *World*, that it is Vanity; concerning the *Word of God*, that it is very precious, *&c.*

Preaching on *Gal.* 1. 16. concerning the Conversion of *Paul*, he began his Sermon with this Remark, to raise Attention: Much is said in Story concerning the Seven Wonders of the World, the Temple of *Ephesus*, the *Pyramids* of *Egypt*, the Tomb of *Mausolus*, *&c.* all which are now no more; but I have been sometimes thinking, whether I could not name Seven things which I would call the *Seven wonders of the Church*; and what do you think of these Seven? are they not wonderful? 1. Our *Redempton* by Jesus Christ, who is called *Wonderful*; 2. The Salvation of *Noah* in the *Ark*; 3. The Faith of *Abraham* in offering up *Isaac*; 4. The Patience of *Job*; 5. The Providences of God towards the Nation and People of the *Jews*; 6. The pouring out of the *Spirit* upon the *Apostles*; 7. The Conversion of *Paul*.

But it would be endless to gather up such Passages as these out of his Sermons, which were full of them, and we mention these only because they occur first.

He us'd to observe concerning the Nation of the *Jews*, that before the Captivity in *Babylon*, no People could be more strongly addicted to Idols and Idolatry than they were, to admiration, considering what clear Warnings they had against it. But after that Captivity, never was any People more averse to Idols and Idolatry than they, that the Promise might be fulfilled, *Ephraim shall say, what have I to do any more with Idols*; and he looked upon it, that the Idolatry of the *Papists* was one of the greatest Obstructions to the *Jews Conversion*, which he did expect and look for, as not apprehending

bending how the Promises, *Rom.* 11. have yet had their full accomplishment; not that they shall again be Incorporated into a People, but shall joyn themselves to the *Churches of Christ*, in the several Nations whither they be Scatter'd.

The great thing that he condemned and witnessed against in the Church of *Rome*, was their *Monopolizing of the Church*, and Condemning all that are not in with their *Interests*, which is so directly contrary to the Spirit of the Gospel, as nothing can be more. He sometimes said, *I am too much a Catholick, to be a* Roman *Catholick.*

He often expresst himself well pleas'd with that healing Rule, which if duly observed, would put an end to all our Divisions: *Sit in necessariis Unitas, in non necessariis Libertas, in omnibus Charitas.* Let there be in necessary things Unity, in every thing Charity, and then there need not be in every Punctilio Uniformity.

By the Institutions of the Gospel (he said) he knew of *no Holy Place, one Holy Day, two Holy Sacraments, and four Holy Canons.* Let all things be done *in Charity*: Let all things be done *to Edifying*: Let all things be done *Decently* and in *Order*: And let all things be done *to the Glory of God.*

When his Opinion was asked about any doubtful Matter, as Playing at Cards, the Marriage of Cosin-Germans, or the like, he was very cautious in determining such things to be sinful; but he would say, it's good *keeping on the safer side*; and a Man would not chuse to go upon a *Precipice*, when he might go upon *even Ground, Prov.* 10. 5. *He that walks uprightly, walks surely*, in opposition to walking at all adventures.

In the Observations he made of God's Providences, he frequently took notice in discourse with his Friends, of the fulfilling of the Scripture in them; for (saith he) *The Scripture hath many accomplishments, and is in the fulfilling every day.* Speaking of a wicked Son in the neighbourhood that was very undutiful to his Mother, he charged some of his Children to observe the Providence of God concerning him; Perhaps (saith he) I may not *live to see it*, but do you take Notice, whether *God do not come upon him with some remarkable Judgment in this Life*, according to the *threatning* implyed in the *Reason* annexed to the *Fifth Commandement*: But he himself lived to see it fulfilled not long after, in a very signal Providence.

He observed from Scripture Instances, as well as from some Providences which he had taken notice of in his own days, That if any began well in the ways of Religion and Godliness, and afterwards

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caſt off their *Profeſſion*, and returned to Profaneneſs again, uſually God ſets a Mark of his Diſpleaſure upon them, by ſome viſible Judgment in this World; their Eſtates ruined, their Reputation blaſted, their Families ſunk, or themſelves brought to Miſery; ſo that all who paſſed by might ſay, *This was an Apoſtate. If any Man draw back, my Soul ſhall have no pleaſure in him.*

He obſerved from *Numb.* 10. 12. *That all our Removes in this World, are but from one Wilderneſs to another.* Upon any Change that is before us, we are apt to promiſe our ſelves a *Canaan*, but we ſhall be deceived, it will prove a *Wilderneſs*.

Once preſſing the Study of the Scriptures, he adviſed to take a verſe of *Pſalm* 119. every Morning to meditate upon, and ſo go over the Pſalm twice in the Year, and that (ſaid he) will bring you to be in love with all the reſt of the Scripture; and he often ſaid, *All Grace grows, as love to the Word of God grows.*

One asking his Advice, what to do when (as often unavoidably) we are in the ſight and hearing of the wickedneſs of the Wicked, and whether we are to reprove them; why (ſaith he) you know what *an angry Countenance doth*, and we may ſometimes give a Reproof by our looks, when we have not opportunity of giving it otherwiſe.

He would not bear that any ſhould be evil ſpoken of in his Hearing, 'twas to him as Vinegar to the Teeth. He would mind thoſe who reflected upon People behind their backs, of that Law, *Lev.* 19. 14. *Thou ſhalt not Curſe the Deaf.* Thoſe that are abſent are Deaf, they cannot right themſelves, and therefore ſay no ill of them. A Friend of his enquiring of him concerning a matter which tended to reflect upon ſome People; he began to give him an account of the Story, but immediately broke off, and checked himſelf with theſe words, *But our Rule is, to ſpeak evil of no Man*, and would proceed no further in the Story. 'Twas but the Week before he died, that one deſired him to lend him ſuch a Book; *Truly* (ſaith he) *I would lend it you, but that it rakes in the Faults of ſome, which ſhould rather be covered with a Mantle of Love.* 'Twere eaſie to multiply inſtances of this.

To quicken People to diligence and livelineſs in the Worſhip of God, he would ſometimes obſerve, that *the Temple was built upon a Threſhing-floor*, a place of Labour. He would alſo urge, that in Anſwer to thoſe who turn'd it to his Reproach, that his Meeting-place had been a *Barn*; no new thing (would he ſay) to turn a *Threſhing-floor* into a *Temple*.

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When some zealous People in the Country would have him to Preach against Top-knots, and other Vanities in Apparel, he would say, that was none of his Business; if he could but *perswade People to Christ*, the Pride and Vanity, and Excess of those things would *fall of Course*; and yet he had a dislike to Vanity and Gaiety of Dress, and allowed it not in those that he had influence upon. His Rule was, that in such things we must neither be *Owles* nor *Apes*; not affect *singularity*, nor affect *modishness*; nor (as he used to observe from 1 *Pet.* 3 3.) make *the putting on of Apparel our adorning*, because Christians have better things to adorn themselves with. When some complained to him of a Relation of theirs, that would not let them dress his Children with Ribbands, and other fine things, why truly (said Mr. *Henry*) *those things are fit for Children*; thereby reproving both him that would not allow them to his Children, and them that perhaps minded them too much themselves.

He often, both in Sermons and Discourses, would press People to fix to themselves some good *Principles*, and to come off from the corrupt and carnal Principles that worldly People go by. He took all occasions to recommend such Principles as these: *That God who is the first and best, should have the first and best*; *That a Part in Christ is a good Part*; *That Soul Prosperity is the best Prosperity, and that it is well or ill with us, according as it is well or ill with our Souls*; *That Honesty is the best Policy*; *That those that would have the comfort of Relations, must be careful to do the Duty of them*; That *All is well that ends everlastingly well*; That *Time and the Things of Time, are nothing compared with Eternity and the Things of Eternity*; That *it is better to suffer the greatest Affliction, than to commit the least Sin*; That *it highly concerns us to do that now, which we shall most wish we had done when we come to dye*; That *Work for God is its own Wages*; That *it is folly for a Man to do that which he must certainly undo again by Repentance, or be undone to all Eternity*. Such as these were the Principles he would have Christians to govern themselves by.

Speaking of the Causes of *Atheism*, he had this Observation; *That a Head full of vain and unprofitable Notions, meeting with a Heart full of Pride and Self-conceitedness, dispose a Man directly to be an Atheist*.

A Gentlewoman, that upon some unkindness betwixt her and her Husband, was parted from him, and lived separately near a Twelvemonth, grew Melancholy, and complained of Sin, and the withdrawing of the Light of God's Countenance, and the want of Assurance; he told her she must rectifie what was amiss between her and her

her Husband, and return into the way of Duty, else 'twas in vain to expect Peace. Her Friends were against it; but he said, he was confident it would prove so.

He said he had observed concerning himself, that he was sometimes the worse for *eating*, but never for *abstinence*; sometimes the worse for wearing too *few Cloaths*, but never for wearing too *many*; sometimes the worse for *speaking*, but never for keeping *Silence*.

As to his Letters, he was very free in writing to his Friends. A good Letter, he would say, may perhaps do more good than a good Sermon, because the Address is more particular, *and that which is written remains*. His Language and Expressions in his *Letters* were always *pious* and *heavenly*, and *seasoned with* the *Salt* of Grace; and when there was occasion, he would excellently Administer Counsels, Reproofs or Comforts by *Letter*. He kept no Copies of his Letters, and it is impossible if we should attempt it, to retrieve them from the Hands into which they were scatter'd. Mr. *Rutherford*'s and Mr. *Allen*'s Letters, that (like some of the most excellent of *Paul*'s Epistles) bore date out of a Prison, have a mighty Tincture of their peculiar Prison-Comforts and Enlargements; we have none such to produce of Mr. *Henry*'s, no Pastoral Letters or Prison Letters; he was himself, in his whole Conversation, *an Epistle of Christ*.

But we shall only glean up some Passages out of such of his Letters as are in our Hands, which may be affecting and edifying.

To his *Son* when he was abroad for Improvement at *London*, in the Year 1685. and 1686. with the common business of his Letters, which was always written with a savor of Religion, he would intermix such Lines as these: 'We are all well here, Thanks be to God, 'the Divine Providence watching about our Tabernacle, and compassing us about *with favour, as with a Shield*. Our great Enquiry 'is, *What shall we render?* Alas! our *Rendrings* are nothing to our *Receivings*; we are like the barren Field, on which much *Cost* is 'bestowed, but the *Crop* is not accordingly. Our Heavenly Father 'is *loading us with his Benefits*, and we are loading him with our 'Sins, grieving him that comforts us; and how long, how long shall 'it be so? O that it might be otherwise! that our mercies might be 'as *Oyl to the Wheels*, to make us so much the more *active* and *lively* 'in our Master's Work, especially considering how it is with our fellow Servants, they empty and we full, they *Marah* and we *Naomi*. 'There may a day come, when it may cost dear to be honest, but after all, *To fear God and keep his Commandments, is the whole of Man*. 'I therefore commend it to you, and you to God, who is a *shield and buckler to them that fear him*.

'We

'We are well, but in daily expectation of that which we are *born* and *born again* to, and that is *Trouble* in this World, yet rejoycing 'in hope of the Glory of God, which we are reaching after, and 'pressing towards, as we trust you are also. Where you are, you 'see more of the glittering Vanities of this World in a Day, than 'we here do in an Age; and are you more and more in *love* with 'them, or *dead* and *dying* to them? I hope dead and dying to them, 'for they are poor things, and perish in the using; make many worse 'that enjoy them, but none better. What is translated *vexation of 'Spirit*, *Eccl.* 1. 2. may be read *Feeding upon Wind*, *comp. Hos.* 12. 1. 'and can Wind satisfie? The Lord preserve and keep you from all 'Evil, the Lord preserve and keep your Soul. We both send you 'our Love, and bless you together, and apart, every day, in the Name 'of the *Lord*. *Amen* and *Amen*.

'Be sincere and humble and choice in your Company, always ei-'ther *getting good* or *doing good*, gathering in or laying out. Remem-'ber to *keep the heart with all diligence* and *above all keepings*, for there 'the *Fountain* is, and if that be well kept and clean, the streams will 'be accordingly.

'Tis some short *Refreshment* to Friends and Relations, to see and 'hear from one another, but it passeth away, and we have here no '*continuing City*, no abiding Delights in this World; our *Rest* re-'mains elsewhere; those we have, lose much of their sweetness, 'from the thoughts of parting with them while we enjoy them, but 'the Happiness to come is *Eternal*. After Millions of Millions of A-'ges (if we may so speak of Eternity) as far from an end as the first 'Moment; and the *last of Glory will be Glory* (so some read *Prov.* 25. '27. keep that in your Eye (my *dear Child*) and it will as much as 'any thing *dazzle* your Eyes, to all the fading deceiving Vanities of 'this lower World; and will be a quickning Motive to you, to abound 'always in the Work of the Lord, forasmuch as you know your 'Labour shall not be in vain in the Lord. The Lord bless you, 'who *blesseth indeed*.

'See that you walk circumspectly, not as the *Fools*, but as the *wise*; 'many Eyes are upon you, his especially, who is all Eye; *Cave, Deus 'videt*. *Memento hoc agere*; our Blessing with 1 *Chro.* 28. 9.

'The same which is yet the Prologue of yours, is of ours al-'so. *Omnia bene, laus Deo!* but he that *girdeth on the Harnes*, 'must not boast as he that puts it off. While the World we live 'in is *under the Moon*, constant in nothing but inconstancy; and 'such Changes are made in other *Families*, why should we alone

'permit

promiſe our ſelves *immunity* from the common Lot? There would be no need of Faith and Patience which are *Winter Graces*, if it ſhould be always *Summer time* with us. We have three *Unchangeables* to oppoſe to all other *Mutabilities*; an *unchangeable Covenant*, an *unchangeable God*, and an *unchangeable Heaven*: And while theſe three remain the ſame, yeſterday, to day, and for ever; Welcome the Will of our Heavenly Father in all Events that may happen to us; come what will, nothing can come amiſs to us.

Keep the Inviſible Things of the other World always in your Eye. He that ventures the loſs of an Eternal *Crown* and *Kingdom*, for a Cupor two of *puddle Water* (ſuch as all Terrene Pleaſures in Compariſon are) makes a bargain, which no leſs a ſpace than that which is *Everlaſting* will be ſufficient to bewail and repent of. How much better is it to lay up in ſtore now a *good Foundation for time to come*, and to *lay hold on Eternal Life*? doing thoſe Works which we would be willing ſhould hereafter follow us, yet ſtill making the bleſſed Jeſus our *All in all*.

The further Progreſs you make in your *Studies*, you will find them the eaſier; 'tis ſo with Religion, the worſt is at firſt. It is like the Picture that *frown'd* at firſt entrance, but afterwards *ſmiles* and looks pleaſant. They that walk in ſinful ways, meet with ſome Difficulties at firſt, which Cuſtom conquers, and they become as nothing. 'Tis good accuſtoming our ſelves to that which is good. The more we do, the more we may do in Religion. Your *Acquaintance* (I doubt not) increaſeth abroad, and accordingly your *watch* muſt be; for by that oftentimes, e're we are aware, we are enſnar'd. *He that walketh with wiſe men, ſhall be wiſe.*

The return of the *Spring* invites our Thankſgiving for the mercy of it. The *Birds* are ſinging early and late, according to their Capacity, the Praiſes of their *Creator*; but Man only, that hath moſt cauſe, finds ſomething elſe to do. 'Tis *Redeeming Love* that is the moſt admirable Love; leſs than an *Eternity* will not ſuffice to adore it in. *Lord, how is it! Lord, what is Man?* As the Streams lead to the Fountain, ſo ſhould all our Mercies lead us to that. We both of us ſend you our moſt affectionate *Love* and *Bleſſing*; *Bleſſing?* That is, we pray and beſeech the moſt Bleſſed God, even *our own God*, to give you his Bleſſing, for he only can *command the Bleſſing*; and thoſe whom he Bleſſeth are Bleſſed indeed. Let us ſtill bear to our comfort, that you *walk in the Truth*, living above the Things of the World, as dead to them. The Lord in Mercy fit us for his Will in the *next Providence*, Publick and Perſonal, for *Time is always coming*.

'Your *Improvement* is our *Joy*. Be sincere and serious, cloathed 'with Humility, abounding always in the Work of the Lord; and 'when you have done all, saying *I am an unprofitable Servant*. 'Twas 'the good Advice of the Moral Philosopher, in your Converse with 'Men, Μήποτε ἀπιστεῖν (*Distrust*) but I must add, in every thing to-'wards God Μήποτε πιστεῦειν (*Believe*) expect *Temptation* and a *Snare* 'at every turn, and *walk accordingly*. We have a good *Cause* a van-'quished *Enemy*, a good *Second*, and extraordinary *Pay*; for he that 'overcomes, needs not desire to be more happy than the second and 'third of the *Revelation* speaks him to be. The God of all Mercy 'and Grace compass you about always with his *Favour as with a Shield*.

'I would have you redeem time for *hearing the Word* in Season 'and out of Season; your other Studies will prosper never the worse, 'especially if you could return immediately from it to the *Closet* at 'gain, without *cooling Divertisements* by the way.

'See your need of *Christ* more and more, and live upon him; no 'Life like it, so sweet, so safe. *Christus meus mihi in omnia*. We 'cannot be discharg'd from the Guilt of any Evil we do, without 'his Merit to satisfie; we cannot move in the performance of any good 'required, without his *Spirit* and *Grace* to assist and enable for it; and 'when we have done All, that All is nothing, without his *Meditation* 'and *Intercession* to make it acceptable; so that every day, in every 'thing, he is *All in All*. Though you are at a distance from us now, we 'rejoyce in the good hope we have through Grace, of meeting again 'in the *Land of the Living*, that is, on Earth, if God see good, however 'in *Heaven*, which is the *true Land of the truly Living*, and is best of 'all. The Lord God everlasting be your *Sun* and *Shield* in all your 'ways: See time hasting away apace towards Eternity, and the 'Judge even at the Door, and work accordingly, werever you are, 'alone or in Company; be always either doing or getting good, 'Sowing or *Reaping*. As for me, I make no other Reckoning, but 'that the *Time of my Departure is at hand*, and what Trouble I may 'meet with before, I know not, the Will of the Lord be done: One 'of my chief Cares is, that no *Iniquity of mine may be laid up for you*, 'which God grant for his Mercy sake in Christ Jesus. *Amen*.

'Be careful of your Health. Remember the Rule, *Venienti oc-'currere*; but especially neglect not the *main matter*. The Soul is 'the Main; if that do well, all's well. *Worship God in the Spirit*, 'rejoyce *in Christ Jesus*, and *have no Confidence in the Flesh*. God be 'gracious unto thee my Son, Redeem *Time*, especially for your 'Soul: Expect *Trouble* in this World, and prepare for it; expect

Hap-

'*Happiness* in the other World, and walk worthy of it, unto all pleasing.

'A good *Book* is a good *Companion* at any time, but especially a 'good God, who is always ready to hold Communion with those 'that desire and seek Communion with him. Keep low and humble in your *Thoughts* and Opinion of your self; but aim high in 'your *Desires* and Expectations, even as high as the Kingdom of 'Heaven it self, and resolve to take up with nothing short of it. The 'Lord guide you in all your ways, and go in and out before you, 'and preserve you blameless to his Heavenly Kingdom.

Immediately after his Son was Ordained to the Work of the Ministry at *London*, in the Year 1687. he thus wrote to him: 'Are 'you now a Minister of Jesus Christ? Hath he counted you Faithful, putting you into the Ministry? then be faithful; out of love 'to him *feed his Lambs*: Make it your τὸ ἔργον, as a Workman that 'needs not be ashamed, rightly dividing the *Word of Truth*. I hope 'what you Experienced of the Presence of God with you in the Solemnity, hath left upon you a truly indelible *Character*, and such *Impressions*, as neither time nor any thing else shall be able to wear 'out. Remember *Psalm* 71. 16. It is in the Eye of *Sense*, a bad 'time to set out in; but in *Sowing* and *Reaping*, *Clouds and Wind* 'must not be heeded. The Work is both Comfortable and Honourable, and the *Reward* rich and sure; and if God be pleased to give Opportunity and a Heart, though there may be Trouble attending it, 'twill be easily born. If we suffer with himwe shall also reign with him. I am, and shall be, according to my *Duty* and *Promise*, earnest at the Throne of Grace, on your behalf, that the Lord will pour out upon you of his *Holy Spirit*, that what he calls you to, he would fit you for; especially that he would take you off your own bottom, and lay you low in the sense of your own Unworthiness, Inability and Insufficiency, that you may say with the Evangelical *Prophet*; *Wo is me, I am undone!* And with *Jeremiah*, *I am a Child*; and with *Paul*, *I am nothing*; where this is not, the main thing is wanting; for God resists the Proud, but gives *Grace* to the *Humble*. Now the Lord give you that Grace to be Humble; and then, according to his Promise, he will make you rich in every other Grace.

It were very easie to Transcribe many more such Lines as these, out of his Letters to his Son, but these shall suffice.

We shall next gather up some few Passages out of some of [illegible] Letters to a Person of Quality in *London*, (such of them as are [illegible] to our Hands, which are but few of many) The beginning of [illegible] Correspondence with that Gentleman, (which continued to his Death and was kept up Monthly for a great while) was in the Year 168[illegible] and the following Letter broke the Ice.

Honour'd Sir,

'HOping you are by this time, as you intended, returned to *London*, to your Home and Habitation there. I make bold, [illegible] cording to my Promise, to Salute you in a few Lines. In the [illegible] place to be your *Remembrancer* of the *Vows* of God which are upon you, upon the account of the many Mercies of your Journey, both in your going out, and in your coming in. Was not every step you took hedg'd about with special *Providence*? Had not the Angels *charge over you*? Did not they pitch their Tents where you pitched yours? Did not Goodness and Mercy *follow you*, and should it not then be had in thankful Remembrance? Where Mercy goes before, should not Duty follow after? If you have Mr. *Angier's* Life, you will find there, *page* 88, 89. a Collection out of his Diary of ten *Heads* of Mercies, acknowledged in a Journey, to heighten God's Praises, and to quicken his own and others Hearts therein, and they are certainly very affecting. Next (Sir) I am to acquaint you, that I have faithfully dispos'd of the Money you left with me at parting, to eight poor praying Widows in this Neighbourhood, as you appointed. And this among all the rest of your Alms Deeds is had in memorial before God; 'tis Fruit that will abound to your Account, *Bread* sent a Voyage *upon the Waters*, which you and yours will *find again after many Days*; for he is Faithful that hath promised. The Apostles Prayer shall be mine, 2 *Cor.* 9. 10. *Now he that ministreth Seed to the Sower, doth minister Bread for your Food, and multiply your Seed sown, and increase the Fruits of your Righteousness.* Amen.

And some time after he writes, 'Your *Acknowledging* God in all your Affairs, I cannot but rejoyce in, 'as an evidence of the uprightness of your Heart towards him; 'tis the *Life* and *Soul* of all Religion; 'tis indeed to *walk with God*: That includes as much as any other Scripture command in so few words, *In all thy ways acknowledge him*; in every thing thou dost have an Eye to him; make his Will and Will thy *Rule*, his *Glory* thy *End*; fetch in *strength* from him

expect ſucceſs from him; and in all Events that happen, which are *ſome ways* too (whether they be for us or againſt us) he is to be acknowledged, that is *ador'd*: if proſperous with *Thankfulneſs*, if otherwiſe with *Submiſſion*; as *Job*, *The Lord hath given, and the Lord hath taken*, and *bleſſed be the Name of the Lord.* This is to ſet the Lord always before us, to have our Eye ever towards the Lord; where this is not, we are ſo far *without God in the World.*

In another Letter, 'As to the Acceſſion lately made to your Eſtate, *much good* may it do you; that is, *much good* may you do with it, which is the true Good of an Eſtate. The Lady *Warwick* would not thank him, that would give her a Thouſand a Year, and tye her up from doing good with it. I rejoyce in the *large Heart* which God hath given you with your large Eſtate, without which Heart the Eſtate would be your *Snare.*

I have lately met with a Letter of Mr. *Henry's*, to a Couple related to him, who in a very ſhort time had buried all their Children of the Small-Pox, to their great Grief, 'twas in the Year 1679. What Comfort and Counſels he Adminiſtred to them, may be of uſe to others in their Afflictions, and therefore I ſhall Tranſcribe the whole Letter, though it be long.

Dear Coſins,

THis is to you both, whom God hath made one in the *Conjugal Relation*, and who are one alſo in the preſent Affliction; only to ſignifie to you, that we do heartily Sympathize with you in it. The *Trial* is indeed ſharp, and there will be need of all the Wiſdom and Grace you have, and of all the help of Friends you can get, both to bear and to improve it aright. You muſt bear it with *Silence* and *Submiſſion. Surely it is meet to be ſaid unto God, I have born Chaſtiſement.* He is Soveraign *Lord* of all, and may do with us and ours as pleaſeth him. It is not for the *Clay* to quarrel with the *Potter.* It was Mercy *you had Children*, and Comfort in them *ſo long*; it is Mercy that yet you have *one another*, and your Children are not loſt, but *gone before*, a little before, whither you your ſelves are haſtning after. And if a *Storm* be coming, (as God grant it be not) it is beſt with them that put firſt into the Harbour. Your Children are taken away from the *Evil to come*, and you muſt not Mourn as they that have *no hope.* Senſible you cannot but be, but dejected and ſullen you muſt not be, that will but put more bitterneſs into the Cup, and make way for another, perhaps a ſharper

'per ſtroke. You muſt not think, and I hope you do not, that there 'cannot be a ſharper ſtroke, for God hath many Arrows in his Quiver; he can heat the Furnace ſeven times hotter, and again, and again ſeven times hotter, till he hath conſumed us; and if he ſhould 'do ſo, yet ſtill we muſt ſay, he hath *puniſhed us leſs than our Iniquities have deſerved*. For Examples of Patience in the like kind, 'we have two eminent ones in the Book of God, thoſe are *Job* and 'Aaron; of the latter it is ſaid, *Lev.* 10. 3. *He held his Peace*; and 'that which quieted him, was what his Brother *Moſes* ſaid to him, 'This is that which the Lord hath ſaid I will be ſanctified; and if God 'be *Sanctified*, *Aaron* is *Satisfied*; if God have Glory from it, *Aaron* 'hath nothing to ſay againſt it. Of the former it is ſaid, *Job* 1. 20. 'he *fell down*, but it was to *Worſhip*; and we are told how he expreſſed himſelf, *The Lord gave*, &c. He acknowledgeth God in 'all: And indeed after all, this is it (my dear Coſins) that you muſt 'ſatisfie your ſelves with under this ſad Providence, that the Lord 'hath done it, and the ſame Will that ordered the thing it ſelf, ordered all the Circumſtances of it; and who are we that we ſhould diſpute with our Maker? Let *the Potſherds ſtrive with the Potſherds of the Earth, but let not the thing formed, ſay to him that formed it, Why haſt thou made me thus?* And as for the Improvement of this Affliction, (which I hope both of you earneſtly deſire, for it 'is a great Loſs to loſe ſuch a Providence, and not be made better by it) I conceive there are four Leſſons which it ſhould teach you, 'and they are good Leſſons, and ſhould be well learned, for the advantage of them is unſpeakable. 1. It ſhould for ever *imbitter Sin to you*; you know what ſhe ſaid to the Prophet, 1 *Kings* 17. 18. *Art thou come to call my Sins to remembrance, and to ſlay my Son?* 'Tis Sin, Sin that is the old Kill-Friend, the *Jonah* that hath raiſed this Storm, the *Achan* that hath troubled your Houſe; then how ſhould you grow in your hatred of it, and endeavours againſt it? that you may be the death of that which hath been the Death of your dear Children; I ſay the Death of it, for nothing leſs will ſatisfie the true *Penitent*, than the Death of ſuch a 'Malefactor. 2. It ſhould be a *Spur* to you, to *put you on in Heavens way*; It may be you were growing remiſs in *Duty*, beginning to ſlack your former pace in Religion, and your Heavenly Father ſaw it, and was grieved at it, and ſent this ſad Providence to be your Monitor, to tell you, you ſhould remember whence you were fallen, and do your firſt Works, and be more *Humble* and *Holy*, and *Heavenly*, and *Self-denying*, and *Watchful*, abounding always in the Work of the 'Lord

'Lord. O bleſſed are they that come out of ſuch a Furnace thus *refined*, they will ſay hereafter, 'twas a happy Day for them that ever they were put in. 3. You muſt learn by it as long as you live, to *keep your Affections in due Bounds towards Creature Comforts*. How 'hard is it to *love* and not to *over-love*, to delight in Children or 'Yoke-fellows, and not over-delight; now God is a jealous God, 'and will not give his Glory to any other; and our exceſs this way 'doth often provoke him to remove that Mercy from us, which we 'do thus make an *Idol* of; and our Duty is to labour when he doth 'ſo, to get that matter amended, and to rejoyce in all our Enjoy-'ments *with Trembling*, and as *if we rejoyced not*. 4. It ſhould be a 'means of *drawing your Hearts and Thoughts more upwards and home-'wards*; I mean your *Everlaſting Home*. You ſhould be looking 'oftner now than before into the other World. I *ſhall go to him*, 'ſaith *David*, when his little Son was gone before. It is yet but a 'little while e're all the things of *Time* ſhall be ſwallowed up in *E-'ternity*. And the matter is not great, whether we or ours *die firſt*, 'whilſt we are all dying; in the mids of Life we are in Death: 'What manner of Perſons then ought we to be? Now our *Lord 'Jeſus Chriſt* himſelf, and *God*, even our *Father*, be your ſupport un-'der, and do you good by this Diſpenſation, and give you a Name 'better than that of *Sons and Daughters*. We are daily mindful of 'you at the *Throne of Grace*, in our poor meaſure, and dearly recom-'mended to you, &c.

We ſhall next gather up ſome Paſſages out of his Letters to his *Children*, after they were married and gone from him.

To one of his Daughters with Child of her firſt Child, he thus writes, 'You have now one kind of *Burthen* more than ever you had 'before to *caſt upon God*, and if you do ſo, he will ſuſtain you, ac-'cording to his Promiſe.

And when the time of Travail was near, thus; 'You know whom 'you *have truſted*, even him who is *true* and *faithful*, and never yet 'did, nor ever will *forſake* the Soul that *ſeeks* him. Though he be 'Almighty, and can do every thing, yet this he cannot do, he cannot 'deny *himſelf*, nor be worſe than his *Word*: But what is his *Word*? 'Hath he promiſed that there ſhall be always a ſafe and ſpeedy deli-very? that there ſhall be no *Jabez*, no *Benoni*? No, but if there 'be, he hath promiſed it ſhall *work together for good*; hath promiſed, 'if he doth not ſave *from*, he will ſave *through*: If he call to go,

'even through the *valley of the ſhadow of death*, (and what leſs is 'Child-bearing?) he will be with you, his *Rod* and his *Staff* ſhall 'comfort you, and that's well: Therefore your Faith muſt be in 'thoſe things as the Promiſe is, either ſo or ſo and which way ſo- 'ever it be, *God is good, and doth good*. Therefore (my dear Daugh- 'ter) *lift up the Hands that hang down*, caſt your Burthen upon him, 'truſt alſo in him, and let your Thoughts be eſtabliſhed. We are 'mindful of you in our daily Prayers, but you have a better *Inter- 'ceſſor* than we, who is *heard always*.

To another of them in the ſame Circumſtance, he thus writes; 'Your laſt Letter ſpeaks you in a good Frame, which rejoyced my 'Heart, that you were *fixed, fixed waiting upon God*; that your Faith 'was uppermoſt, above your Fears; that you could ſay, *Behold the 'handmaid of the Lord, let him do with me as ſeemeth good in his eyes*. 'We are never fitter for a Mercy, nor is it more likely to be a Mer- 'cy indeed, than when it is ſo with us; now the Lord keep it al- 'ways in the Imagination of the Thoughts of your Heart. And he concludes, Forget not 1 *Tim.* 2. laſt.

When one of his Daughters was ſafely delivered, in a Letter to another of them that was drawing near to that needful Hour, he obſerv'd, that when *David* ſaid, Pſal. 116. 12. *What ſhall I render?* He preſently adds, *v.* 13. *I will call upon the Name of the Lord.* 'As 'if (ſaith he) calling upon the Name of the Lord for Mercy for you, 'were one way of rendring unto the Lord, for the great Benefit done 'to your Siſter.

On occaſion of Affliction in their Families by the Sickneſs or Death of Children, or otherwiſe, he always wrote ſome word in ſea- ſon.

'In the *Furnace* again? (ſaith he) but a good Friend ſits by, and 'it is only to take away more of the *Droſs*. If leſs Fire would do, 'we ſhould not have it ſo much and ſo often; O for Faith to truſt 'the *Refiner*, and to refer all to his *Will* and *Wiſdom*, and to wait the 'Iſſue----- for I have been young, and now am old, but I never yet 'ſaw it *in vain to ſeek God*, and *to hope in him*.

At another time he thus writes; 'Tough and knotty *Blocks* muſt 'have more and more *Wedges*; our heavenly Father when he judg- 'eth will overcome. We hear of the death of dear *S. T.* and chide our ſelves for being ſo often pleaſed with his little pretty *faſhions* leſt we offended therein, by being too much ſo. No *Rival* muſt ſit with him in his *Throne*, who deſerves all our *Love* and *Joy*, and hath too little of it.

At

At another time, upon the death of another little one, 'The dear 'little one (ſaith he) made but a ſhort *Paſſage* through this to ano-'ther World, where it is to be for ever a living *Member* of the *great* 'Body, whereof Jeſus Chriſt is the *ever-living Head*; but for which 'Hope there were cauſe for Sorrow indeed. If he that gives takes, 'and it is but his own, why ſhould we ſay, *What doſt thou?*

At another time upon the like occaſion; Our *Quiver* of Childrens 'Children is not ſo *full*, but God can ſoon *empty* it: O for *Grace*, 'Grace at ſuch a time, which will do that that *Nature* cannot. The 'God of all Grace ſupply your need and ours, according to his 'Riches in Glory. The Lord is ſtill training you up in his good 'School; and though no Affliction for the preſent be *joyous* but *grie-'vous*, nevertheleſs *afterwards* it yields well; your Work is in every 'thing to bring your *Will* to the *Will of God.*

To one of his Daughters concerning her little onees, he thus writes; 'They are but *Bubbles*: we have many *warnings* to ſit looſe; the 'leſs we *reſt* upon them in our *Joys* and *Hopes*, the more likely 'to have them continued to us. Our God is a jealous God, nor will 'he ſuffer the Creature to uſurp his *Throne* in our Affections.

Upon the death of a little Child but few days old, he thus writes; 'The tidings of the death of your little one were afflicting to us, but 'the *Clay* muſt not ſay to the *Potter*, What doſt thou? If he that 'took be the ſame that gave, and what he gave and took was his 'own, by our own conſent, it becomes us to ſay, *Bleſſed be the Name* 'of the Lord. I hope you have been learning to *acknowledge God* in 'all Events, and to take all as from his *Hand* who hath given us to 'know, I ſay, to *know* (for *Paul* ſaith ſo) that all things *do* work to-'gether, (not only ſhall, but *do*) *for our good*, that we may be more 'and more *partakers of his holineſs*. He can make the two left as 'comfortable to you as all the three, as all your five could have been. 'However, if all the *Ciſterns* were drawn dry while you have your 'Fountain to go to, you are well; you may alſo by Faith look for-'ward, and ſay, it was a *Covenant-Child*, and through Mercy, we 'ſhall ſee it again in a better World.

Upon the ſickneſs of a dear Child, he thus writes to the Parent; 'You and we are taught to ſay, *It is the Lord*; upon his Will muſt 'we wait, and to it muſt we ſubmit in every thing; not upon *con-'ſtraint*, but of *choice*; nor only becauſe he is the *Potter* and we the 'Clay; and therefore in a way of *Soveraignty* he may do what he 'pleaſeth with us and ours: But becauſe he is our *Father*, and will 'do nothing but what ſhall be for *good* to us. The more you can

'be

'be satisfied in this, and the more willing to *resign*, the more likely 'to *have*. Be strong therefore in the *Grace* which is in *Christ Jesus*; 'it is given for such a time of need as this. I hope your Fears 'and ours will be prevented, and pray they may; but thanks be to 'God, we know the *Worst* of it, and that *Worst* hath no harm in it, 'while the *better part* is ours, which *cannot be taken away from* 'us.

To one of his Children in Affliction he writes thus; 'Tis a time 'of *Trial* with you, according to the Will of your and our Heaven-'ly *Father*. Though you see not yet what he means by it, you shall 'see. He means you good and not hurt; he is shewing you the va-'nity of all things under the Sun, that your happiness lies not in 'them, but in himself only; that they and we are passing away, wi-'thering *Flowers*, that therefore we may learn to die to them, and 'live above them, placing our Hope and Happiness in better 'things, trusting in him alone who is the *Rock of Ages*, who fails not, 'neither can fail, nor will fail those that fly to him. I pray you, 'think not a *hard thought* of him, no not one hard thought, for he is 'good, and doth good in all he doth, and therefore all shall work 'for good; but then, as you are called according to his purpose '(blessed be his Name for it) so you must *love him*, and Love (you 'know) *thinks no evil*, but puts the best Construction upon all that 'the Person loved saith or doth, and so must you, though now for a 'Season, if need be, you are in Heaviness.

And at another time; 'Your *Times* and the *Times* of yours are 'in the Lord's good Hand, whose *Will* is his *Wisdom*. 'Tis one 'thing (as we read and observ'd this Morning, out of *Ezek.* 22.) to 'be put into a *Furnace* and left there as *Dross* to be consumed; and 'another thing to be put in as *Gold* or *Silver* to be melted for 'use, and to have the *Refiner* set by. You know whom you have 'believed, keep your hold of the everlasting Covenant: He is faith-'ful that hath promised. We pray for you, and we give Thanks for 'you daily, for the *Cup* is *mixed*, therefore trust in the Lord for ever, 'and rejoyce in the Lord always; again I say rejoyce.

To one of his Sons-in-law that was a little engaged in building, he thus writes: 'Be sure to *take God along with you* in this, as in all 'other your *Affairs*; for *except he build the House, they labour in 'vain that build it*. Count upon troublesome Occurrences in it, and 'keep the *Spirit quiet* within: And let not God's *Time* nor *Dues* be 'entrenched upon, and then *all will be well*.

'Twas

'Twas but a little before he died that he wrote thus to one of his Children; 'We rejoyce in God's goodneſs to you, that your Diſtemper hath been a *Rod ſhaken* only, and not *laid on*. He is good, 'and doth good; and ſhould we not love him, and *reſt in our love* 'to him? He ſaith, he doth in his to us, and *rejoyceth over us with ſinging*, Zeph. 3. 17. And have not we much more cauſe? What 'lovelineſs in us? What not in him? I pray let me recommend 'him to your *Love*; love him, love him, with all the *Powers* of your 'Soul, and out of love to him *pleaſe him*. He is pleas'd with honeſt 'Endeavours to *pleaſe him*; though after all, in many things we 'come ſhort, for we *are not under the Law, but under Grace*.

To one of his Children recovered from Sickneſs he gives this hint; 'Remember that a *New Life* muſt be a *New Life* indeed; *Reprieves* 'extraordinary call for *Returns* extraordinary.

The laſt Journey he made to *London* was in *Auguſt* 1690. before he went, he ſent this *Farewel Letter* to his Son at *Cheſter*: 'I am go-'ing forth this Morning towards the great City, not knowing but it 'may be *Mount Nebo* to me: Therefore I ſend you this as full of 'Bleſſings as it can hold, to your ſelf, my Daughter your Wife, all 'the reſt of my Daughters, their Husbands, and all the little Ones, 'together and *ſeverally*. If I could command the Bleſſings, I would; 'but I pray to him that *hath* and *doth*, and I truſt *will*. The Lord 'bleſs you, and *keep you*, and *lift up the light of his Countenance upon* 'you. As you have *received*, and you for your part preached *Chriſt* 'Jeſus the Lord, ſo *walk in him*: keeping Conſcience always void of 'offence, both towards God, and towards all Men. Love your 'Mother, and be dutiful to her, and live in love and peace among 'your ſelves, and the God of *Love* and *Peace* that hath been, will be 'with you. *Amen*.

To one who deſired his Direction for the attaining of the *Gift of Prayer*, he wrote the following Letter of Advice.

If you would be able in Words and Expreſſions of your own, without the help of a Form, to offer up *Prayers* to God, obſerve theſe following *Rules* of *Direction*, in the uſe whereof, by God's Bleſſing you may in time attain thereunto.

1. You muſt *be throughly convinced that where ſuch a Gift is, it is of great uſe to a Chriſtian*, both very *comfortable* and very *profitable*, and therefore very *deſirable*, and worth your ſerious *endeavours*; this muſt firſt be, or elſe all that follows will ſignifie nothing: For it is as

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the wiſe Man ſaith, *Prov.* 18. 1. *Through deſire a Man having ſeparated himſelf, ſeeketh and intermeddleth with all wiſdom*; that is, till we are brought in ſome good meaſure to deſire the *end*, we ſhall never in good earneſt apply our ſelves to the uſe of *means*, for the obtaining of it. It is a *Gift* that fits a Perſon to be of uſe to others in the Duty of Prayer, according as there is occaſion, either in a *Family* or in *Chriſtian Communion*. It is alſo of great Advantage to our ſelves; For how can any *Form* (though never ſo exact) be poſſibly contrived, ſo as to reach all the Circumſtances of *my particular caſe*, and yet it is my Duty, *in every thing to make my Requeſts known to God*.

2. As you ſhould be perſwaded of the excellent uſe of it, where it is attained, ſo alſo *you ſhould believe, that where it is not, it may be attained, and that without any great difficulty*. No doubt but many are diſcouraged from endeavouring after it by an Opinion they have that it is to no purpoſe; they think it a thing ſo far above their *Abilities*, that they were as good ſit ſtill and never attempt it: This is of very bad Conſequence, as in other Matters of Religion, ſo particularly in this, and therefore watch againſt this Suggeſtion, and conclude, that (though it may be harder to ſome than others) yet it is *impoſſible* to none: Nay, this *wiſdom is eaſie to him that underſtandeth*, where means are uſed in the fear of God.

3. *You muſt rightly underſtand and conſider who it is, with whom you have to do in Prayer*, for your incouragement to come to him, though in the midſt of many Infirmitites and Imperfections. He is your Father, your loving, tender-hearted Father, who *knows your frame, and remembers you are but duſt*; who is not extream to mark what we do amiſs, in manner and expreſſion, where the Heart is upright with him. You may judge a little concerning his Love, by the *Diſpoſition* that is in you towards your *Children*, when they come to ask things needful of you: And believe him to be infinitely more *merciful* and *compaſſionate*, than the moſt merciful and compaſſionate of Fathers and Mothers are or *can be*: eſpecially remembring that we have an *Advocate with the Father* Jeſus Chriſt the Righteous, who is the *great High Prieſt of our Profeſſion*, and whom he *heareth always*.

4. You muſt *pray that you may pray*; beg of God the *Father of Lights*, from whom every good and perfect Gift comes, to beſtow this Gift upon you. We read, *Luke* 11. 1. that one of the Diſciples came to Jeſus Chriſt upon this Errand, *Lord teach us to pray*, and he had his Requeſt granted preſently. Go you to him on the ſame Errand.

rand. You may plead the *Relation* of a Child, from that Scripture, *Gal.* 4. 6. *And because you are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father*: And the *Promiſe* alſo from that Scripture, *Zech.* 12. 10. *I will pour upon the Houſe of* David, *and the Inhabitants of* Jeruſalem, *the Spirit of Grace, and of Supplications*; which two, Relation and a Promiſe, if they be not ſufficient to encourage your *Faith* and *Hope* in this Addreſs, what is or can be?

5. *It is good before you addreſs your ſelf to the Duty, to read a portion of Holy Scripture*, which will be of great uſe to furniſh you both with *matter* and *words* for Prayer, eſpecially *David*'s Pſalms, and *Paul*'s Epiſtles. The Holy Spirit hath provided for us a *Treaſury* or *Store-houſe*, of what is ſuitable for all occaſions, and where both the *word* and the *matter* are his own, and of his own framing, and inditing, if affections be ſtirring in us accordingly, we have great reaſon to believe he will accept of us. In divers places he hath himſelf put words into our mouths for the purpoſe, as *Hoſ.* 14. 2. *Take with you words.* Matth. 6. 9. *After this manner therefore pray ye*, and often elſewhere.

6. There *muſt be ſome acquaintance with our own Hearts, with our Spiritual State and Condition, our Wants and Ways*, or elſe no good will be done in this Matter. 'Tis ſence of Need, Hunger, Thirſt, Cold, Nakedneſs, that ſupplies the poor *Beggar* at your Door with pertinent *Expreſſions* and *Arguments*, he needs not the help of any Friend or Book to furniſh him; ſo if we know our ſelves, and feel our Condition, and ſet God before us as our God, able and ready to help us, words will eaſily follow wherewith to offer up our Deſires to him, who underſtands the Language even of Sighs and Tears, and *groanings which cannot be uttered*, Rom. 8. 26.

7. *It is of uſe in ſtated Prayer, ordinarily to obſerve a Method*, according to the ſeveral Parts of Prayer, which are theſe Four:

1. *Compellation* or *Adoration*, which is the giving of due *Titles* to God in our Addreſſes to him, and therein aſcribing to him *the Glory due unto his Name*. With this we are to begin our Prayers, both for the working of a holy *awe* and *dread* upon our Hearts towards him, on the account of his *Greatneſs* and *Majeſty*; as alſo for the ſtrengthning of our *Faith* and *Hope* in him, upon the account of his *Goodneſs* and *Mercy*.

2. *Confeſſion*; *Sin* is to be confeſſed in every Prayer: *Original Sin* as the Root, Spring-head and Fountain; and *Actual Sin* as the Fruit and Stream proceeding from it. Herein you muſt not reſt in *generals*, as the moſt do, but eſpecially when you are in ſecret before the Lord, you muſt deſcend to *particulars*, opening the whole Wound, hiding nothing from him, alſo *aggravating* the Fault from the Circumſtances

cumstances of it, *judging* and *condemning* your self for it in the sight of God; and for your help herein, you must acquaint your self with the Divine Law, the Precepts and Prohibitions of it, especially their *Extent* and *Spiritual Nature*, as the Rule, and then bring your own Thoughts, Words, and Actions to it daily, to be tried by it.

3. *Petition*, for such good things as God hath promised, and you *have need of*, both concerning this Life and *that which is to come*. As to the latter, you are to pray for *Mercy to pardon*, and *Grace to help in time of need*. As to the former, for *Bread to eat*, and *Raiment to put on*, and a Heart to be therewith *contented*. You are to pray for others also, the Church of God, the Land of your Nativity, Magistrates, Ministers, Relations, and Friends, not forgetting the Afflictions of the Afflicted. Resignation next petitions for others

4. *Thanksgiving*, which should have a considerable share in every Prayer; for our Duty is, *in every thing to give thanks* for Mercies received, Publick and Personal, *which is the Will of God in Christ Jesus concerning us*.

This Rule of *Method* is not so necessary to be observ'd in Prayer, as in no case to be varied from; but it is certainly very *useful* and expedient, and a great help to *young beginners* in that Duty.

8. My advice is, that *you would delay no longer*, but forthwith apply your self in the strength of Jesus Christ, to this sweet and excellent way of Praying; and I dare say, in a short time you will find, through the aids and supplies of *Divine Grace*, what is at first hard and difficult, will by degrees be easie and delightful. The promise is, that *to him that hath*, i.e. *that hath, and useth what he hath*, more shall be given. Though you cannot do what you would, yet fail not to do what you can, wherein the Lord will accept of you, according to his Everlasting Covenant in Christ Jesus, for *we are not under the Law but under Grace*.

Petitions for others.

CHAP.

CHAP. XI.

A ſhort Account of ſome of his Friends, eſpecially his Brethren in the Miniſtry, that died before him.

WE think our ſelves obliged to add this Account out of his own Papers, partly as an Evidence of the great eſteem he had of the Gifts and Graces of others to whom he delighted to do Honour; (an Inſtance of that Humility which he was in all reſpects a great Example of); and partly that we may preſerve the remembrance of ſome in that Country, whoſe Names ought not to be buried in Oblivion. It is part of that Honour which we owe to *them that fear the Lord*: to mention them with reſpect when they are dead and gone, that we may contribute ſomething to the fulfilling of the Promiſe, That the *Righteous*, and eſpecially they who *turn many to Righteouſneſs, ſhall be had in everlaſting remembrance.* While their glorified Souls ſhine *as the Stars in the Firmament of our Father*, it is fit that their embalmed Memories ſhould in theſe lower Regions go forth *as a Lamp that burneth.* The Jewiſh Rabbins read *Prov.* 10. 7. as a Precept, *Let the memory of the juſt be bleſſed.* We will take them in the Order wherein we find them in his Diary, according to the time of their Death, premiſing only this Note of his, occaſioned by a particular Inſtance; 'Such a day I read the Life of 'old Mr. *Bruen* of *Stapleford*, in which I met with ſome things that 'ſhame me, ſome things that confirm me, and ſome things that 'quicken me. Bleſſed be God for that Cloud of Witneſſes we are encompaſſed about with.

Mr. *John Machin* was buried at *Newcaſtle*, *Septemb.* 8. 1664. a worthy Inſtrument in Goſpel Work: Laborious, Faithful, and Succeſsful above his Fellows; taken away in the midſt of his Days; the firſt Candle I have heard of put out by God, among the many hundreds put under a Buſhel by Men. [An Account of his Holy Exemplary Life was printed many Years after, drawn up, I think, by Mr. *Newcome*.

Mr.

Mr. *Heath*, late Minister of *Alkmans* Church in *Salop*, was buried *May* 28. 1666. He was of *Christ's Colledge* in *Cambridge*, where he was much valued for his great Learning, especially in the Oriental Tongues, in which he was one of the greatest Masters of his Age. He was employed to Correct the *Syriac* and *Arabick* of the *Polyglot* Bible, which was sent down to him in Sheets for that purpose, for which Bishop *Walton* gave him a Copy. He read the *Liturgy* till *August* 24. 1662. and then was Silenced, because he could not come up to the imposed Terms of Conformity. When the Five Mile Act Commenced, *March* 25. 1666. he removed to *Wellington*, and there within a few Weeks died, and was buried. When he lay upon his Death-bed, Mr. *Lawrence* asked him what Reflections he had upon his Nonconformity; *Truly* (said he) *I would not but have done as I did for a Thousand Worlds.* He had great Confidence, that God would provide for his Widow and Children, according to Promise. [The Character Mr. *Baxter* gives of him is, that he was moderate, sedate, quiet, and Religious.

Much about the same time Mr. *York* died in *Salop*, a holy good Man, and well approved in the Ministry, who wasted his own Candle in giving Light to others, even after he was removed out of the Candlestick. Lord! Is this the meaning of *Rev.* 11. 12. concerning the *Witnesses*.

Mr. *Thomas Porter*, late Minister of *Whitchurch*, died at *Salop* in a good old Age, *June* 19. 1667. he was born in *Northamptonshire*, bred in *Cambridge*; he was settled Minister of *Hanmer* in *Flintshire*, long before the Wars, by the means of Sir *John Hanmer*, the Patron, who was a very worthy, pious Gentleman, and a great Promoter of Religion in that Parish (but died in the midst of his days.) Here Mr. *Porter*'s Ministry was blessed with wonderful acceptance and success, both in that and the Neighbouring Parishes; and a great Harvest of Souls was there gathered in to Christ. After the Wars were over (during the Heat of which he was forced to withdraw) he procured Mr. *Steel* for *Hanmer*, and he removed to *Whitchurch*, where he continued an Instrument of much good, till the King came in, and then he gave way to Dr. *Bernard*, a worthy moderate Man. He preached his Farewel Sermon at *Whitchurch*, *August* 28. 1660. on *Col.* 1. 24. and spent the rest of his Days in Silence and Affliction. He was exercis'd long with pain upon his Bed, and the multitude of his Bones with strong pain. If this be done to the green Tree, what shall be done to the dry? His dying Counsel to the Lord's People, was to *stick to Christ, and not to let him go, come Life come Death.*

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The worthy Colonel *Thomas Hunt* dyed at his Houſe in *Shrewsbury*, *April* 12. 1669. a true *Nathanael*, an *Iſraelite indeed*, in whom was no Guile: One that like *Caleb*, followed the Lord fully in difficult trying times; he was a Member of the long Parliament for *Shrewſbury*, and very active for God in his Generation, abounding in good Works, and his Memory is bleſſed. I was going to *Shrewsbury* upon an Appointment of his, and by the way met the ſad News of his Death, which was ſudden, but not ſurprizing, to one that was always ready. He was twice at publick Ordinances the Day before, being Lord's Day, worſhipped God with his Family in the Evening, went to bed well as at other times; but about two or three a Clock in the Morning wak'd very ill, and before five fell aſleep in the Lord. *Help, Lord, for the Godly Man ceaſeth.*

Mr. *George Mainwaring*, a faithful Miniſter of Jeſus Chriſt, and my worthy Friend, dyed in a good old Age, *March* 14. 16$\frac{69}{70}$. gathered as a ſhock of Corn in his Seaſon. He was born in *Wrenbury* Pariſh in *Cheſhire*, ſupported at the Univerſity by Mr. *Cotton* of *Cumbermere*, where he had the Reputation of a good Scholar; he was brought acquainted with the ways of Religion by means of Mr. *Buckly* his Uncle, a ſtrict Puritan. He was firſt Chaplain to Sir *Henry Delves*, afterwards Rector of *Baddely*, and Chaplain to Sir *Thomas Mainwaring*. After the Wars he was removed to *Malpas*, whence he was ejected upon the King's coming in. His Converſation was exemplary, eſpecially for Plainneſs and Integrity; he was eminent for expounding Scripture. While he was at *Malpas*, he conſtantly gave all the Milk which his Dairy yielded on the Lord's Day to the Poor.

Mr. *John Adams* of *Northwood*, was buried at *Elleſmere*, *April* 4. 1670. he was a faithful Miniſter of the Goſpel.

Mr. *Zechariah Thomas*, my worthy Friend, dyed of a Conſumption at *Nantwich*, *November* 14. 1670. in the forty firſt Year of his Age. He was bred up for a Tradeſman in *Suffolk*, but always addicted to his Book, and was ordained a Miniſter after the King came in, and entertained Curate at *Tilſtock*, under Dr. *Bernard*, but by reaſon of the Nonconformity could not continue there long. On the *Monday* before he dyed, he ſaid to thoſe about him, that towards *Wedneſday* he ſhould take his leave of them, and did ſo. He was buried at *Acton*, Mr. *Kirkes*, Vicar of *Acton* preached, and gave him a worthy Character (and ſuch as he deſerved) for Uprightneſs, Humility, Moderation, Prayer, Faithfulneſs in Reproving, Patience under Affliction; and in ſaying he was an *Iſraelite indeed* without Guile, he ſaid all.

The Lord make me a Follower of him, and of all the reſt, who through Faith and Patience inherit the Promiſes.

Mr. *Joſhuah Richardſon*, my truly worthy Friend and Brother, dyed at *Alkinton* in *Whitchurch* Pariſh, *September* 1. 1671. Bleſſed be God for his holy Life and happy Death. He was ſeveral Years Miniſter of *Middle* in *Shropſhire*, and was turned out thence for Nonconformity. He was a holy, loving, ſerious Man. Dr. *Fowler* preached his Funeral Sermon at *Whitchurch*, on *Dan.* 12. 3. highly praiſing him (as he deſerv'd) for Wiſdom, Piety and Peaceableneſs.

Mr. *Samuel Hilderſham* dyed near *Bromicham* in *April* 1674. the only Son of Mr. *Arthur Hilderſham* of *Aſhby* (whoſe Works praiſe him in the Gates) Fellow of *Emanuel* Colledge in *Cambridge*, Batchelor of Divinity, 1623. ſettled Rector of *Weſt-Felton* in *Shropſhire*, in the Year 1628. and continued there till ſilenced by the Act of Uniformity. He was one of the Aſſembly of Divines; a Father to the Sons of the Prophets in and about *Shropſhire*. He was learned, loving and Charitable, an excellent Preacher, an eminent Expoſitor, and very much a Gentleman; he was about Fourſcore Years of Age when he dyed. He ordered by his Will this Inſcription upon his Grave-ſtone: *Samuel Hilderſham*, B. D. *Rector of* Weſt-Felton, *in the County of* Salop, 34 *Years, till* Auguſt 24. 1662.

Mr. *Richard Sadler*, my worthy Friend and Fellow-Labourer, dyed at *Whixal* in *Prees* Pariſh, *April* — 1675. He was born in [illegible] ſter; went, when young, with his Father into *New-England*; [illegible] the Wars he returned into *England*; was Ordained at *Whixal*-C[illegible] pel, *May* 16. 1648. and was removed thence to *Ludlow*. B[illegible] turned out there upon the King's coming in, he ſpent the reſt of [illegible] Days in Privacy at *Whixal*: A Man of great Piety and Moderation.

Mr. *Rowland Nevet* dyed at his Houſe near *Oſweſtry*, *December* 8. 1675. and was buried at *Morton*-Chappel. I preached his Funeral Sermon at *Swinny*, on 2 *Pet.* 1. 14. *Knowing that I muſt ſhortly put off this my Tabernacle*: Thence ſhewing that the *Miniſters of Chriſt* [illegible] *certainly and ſhortly dye*. He was born in *Hodnet* Pariſh, *Anno* [illegible] 1609. brought up at *Shrewsbury* School, was afterwards of *Edm*[illegible] Hall in *Oxford*, commenced Maſter of Arts, in the Year 1634. he was epiſcopally ordain'd; and *Anno* 1635. he was preſented to the Vicaridge of *Stanton* in *Shropſhire*, where he continued many Years, with great Succeſs in his Miniſtry. While he was ſingle, he kept Houſe, judging that more for the furtherance of his Work among his People

People, than to Table. After the War he removed to *Oſweſtry*, where he *laboured abundantly* in the Work of the Lord; and even after he was ſilenced for Nonconformity, he continued among his People there to his dying Day, doing what he could, when he might not do what he would. He would ſay, he thought moſt of his Converting Work was done at *Oſweſtry*, the firſt Seven Years of his being there. He loved to preach, and to hear others preach concerning the great things of Religion, Redemption, Reconciliation, Regeneration, *&c.* for theſe (ſaid he) are the main matter. When the Plague was at *Oſweſtry*, he continued with his People, and preached to them, and it was an Opportunity of doing much good.

His Converſation from his Youth was not only blameleſs, but Holy and Pious; he was exemplary for Family Religion, and great Care and Induſtry in the Education of his Children. He was looked upon as *Congregational* in Judgment and Practiſe, and was not ſatisfyed to join in the Common Prayer; but he was free to communicate with thoſe that did. It was his Judgment, that Miniſters ſhould be ordained by Miniſters; and that a Miniſter is not only a Miniſter of the particular Congregation in which he labours. He greatly bewail'd the Diviſions of the Church, and the intemperate Heats of ſome of all Perſwaſions. He was exceeding kind and loving to his Fri[illegible] very frequent in pious Ejaculations to God. Being often di[illegible]er'd in Body, he would ſay, he was *never better than in the* [illegible] and that it *was the beſt place he could wiſh to dye in.* He often [illegible] God for a fit of Sickneſs which he had, which he ſaid, he [illegible]d not have been without for a World, the Foundation of his [illegible]mfort, and Hope of Heaven being laid then. When he was ſome[illegible]mes much ſpent with his Labours, he would appeal to God, that *though he might be wearied in his Service, he would never be weary of it.* His dying Prayer for his Children (after many ſweet Exhortations) was, *That the Mediator's Bleſſing might be the Portion of every one of them*: adding, *I charge you all, ſee to it, that you meet me on the right Hand of Chriſt, at the great Day.* A little before he dyed he had this [illegible]eſſion, *Go forth (my Soul) go forth to meet thy God*; adding by [illegible]by, *It is now done*; *Come, Lord Jeſus, come quickly.* One preſent ſaying to him, that he was now going to receive his Reward, he replied, *It is free Grace.* [Mr. *Henry* was much importun'd to Print his Sermon at Mr. *Never's* Funeral, with ſome Account of his Life and Death, which he was ſomewhat inclin'd to do, but was diſcouraged by the Difficulties of the times, and it was never done. But

ſome Materials he had for it, out of which we have collected theſe hints.]

Mr. *Robert Fogg*, my old dear Friend, was buried at *Acton* near *Nantwich*, *April* 21. 1676. he dyed in a good old Age, about Eighty. He was Miniſter of *Bangor* in *Flintſhire*, till after the King came in, and thence forward to his Death was a poor ſilent Nonconformiſt, but of a bold and zealous Spirit: Giving good Counſel to thoſe about him a little before he dyed, he had this weighty Saying among others, *Aſſure your ſelves the Spirit of God will be Underling to no Sin.*

[Mr. *Andrew Parſons*, ſometime Miniſter of *Wem*, dyed at *London*, *October* 1. 1684. He was born in *Devonſhire*, and was Miniſter there ſome Years before the War; being driven thence to *London*, he became well known to Mr. *Pym*, who ſent him down to *Wem*, when that Town was Garriſon'd for the Parliament; there he continued in the Exerciſe of his Miniſtry, till the Year 1660. He was an active, friendly, generous Man, and a moving, affecting Preacher. Mr. *Baxter*, in his Life, *Part* 3. *Page* 94. commends him for a moderate Man, and ſpeaks of his being in trouble, for ſeditious Words ſworn againſt him, which were theſe: Preaching from 2 *Tim* 3. 13. he ſaid, *The Devil was like a King, that courted the Soul, and ſpoke fair till he was gotten into the Throne, and then Play'd Pranks.* The Witneſſes depoſed contrary to the Coherence of his Diſcourſe, that he ſaid the King was like the Devil. He was tryed at *Shrewsbury* before my Lord *Newport*, Mr. Serjeant *Turner* and others, *May* [illegible] 1662. It was alſo charged upon him, that he had ſaid, *There was more Sin committed now in* England *in a Month, than was heretofore in ſeven Years:* And *that there had been more and better Preaching in* England *for twenty Years paſt, than was ever ſince the Apoſtles Days.* He had Council aſſigned him, who pleaded that the time limited by the Statute in which he was Indicted, was expired: The Court yielded it was ſo, allowing Twenty eight Days to a Month; but they would underſtand it of Thirty Days to a Month; ſo he was found Guilty, and fined Two Hundred Pound; and ordered to be impriſoned till it ſhould be paid.

Mr. *Hugh Rogers*, a worthy faithful Miniſter of Jeſus Chriſt, turn'd out for Nonconformity, from *Newtown* in *Montgomeryſhire*, was buried at *Welſhpool*, *March* 17. $167\frac{9}{10}$. he was looked upon as Congregational; but his declared Judgment was, 'That Miniſters ought 'to be ordained by Miniſters, and to give themſelves wholly to that 'Work; and that none but Miniſters have Authority to Preach and 'Govern in a conſtituted Church; and that Chriſt's Miniſters are his

'Miniſters

'Miniſters in all places; and that where the Word of Chriſt is 'Preached, and his Sacraments adminiſtred, there is a true Church. He was a Man of excellent Converſe, and whoſe peculiar Felicity lay in pleaſant and edifying Diſcourſe.

July 2d and 3d, 1680. theſe Two Days brought Tidings of the Death of Mr. *Haines*, ſometime Miniſter of *Wem* in *Shropſhire*, and ſince at *New-Chappel* in *Weſtminſter*; and of Mr. *Richard Edwards* Miniſter at *Oſweſtry*, both worthy Conformiſts, pious, peaceable and good Men, whom I hope, through Grace, to meet ſhortly in Heaven. The Lord raiſe up others in their room to be and do better.

Mr. *Robert Boſier*, my dear Friend and Kinſman, having juſt compleated the Twenty third Year of his Age, dyed of a Fever, *September* 13. 1680. at Mr. *Doelittle's* Houſe in *Iſlington*, whither he was gone but a few Weeks before for Improvement in Learning; being formerly a Commoner of *Edmund-Hall* in *Oxford*; and ſince having ſpent ſome Years in my Family, and deſigned himſelf for the Service of Chriſt, in the Work of the Miniſtry. He was a young Man of Pregnant Parts, great Induſtry, and exemplary Seriouſneſs and Piety, and likely to be an eminent Inſtrument of Good in his Day. His Friends and Relations had promiſed themſelves much Comfort in him, but we know who *performeth the thing that is appointed for us*, and *giveth not account of any of his Matters*.

Mr. *John Malden*, my dear and worthy Friend, turned out from *Newport* in *Shropſhire*, for Nonconformity, dyed at *Alkington* near *Whitchurch*, *May* 23. 1681. a Man of great Learning, an excellent Hebrician, and of exemplary Piety, and a ſolid Preacher; as he lived ſo he died, very low in his own Eyes; eſteeming himſelf good for nothing, though really good for every thing, which was manifeſtly a Prejudice, both to his Comfort, and to his Uſefulneſs. He ſaid, he was far from repenting his being a Sufferer againſt Conformity. The Relicks of ſo much Learning, Piety, and Humility, I have not ſeen this great while laid in a Grave: but bleſſed be God we had ſuch a one ſo long.

Dr. *Joſhua Maddocks*, a beloved Phyſician, our very dear Friend and Kinſman, dyed of a Fever at *Whitchurch*, in the midſt of his Days, *July* 27th, 1682. a very pious Man, and eſpecially eminent for Meekneſs; an excellent Scholar, and particularly learned in the Mathematicks: He lived much deſired, and died as much lamented.

Mr. *Thomas Bridge*, who had been Rector of the higher Rectory of *Malpas* about Fifty ſeven Years, being aged about Eighty two

Years, was buried at *Malpas*, *Octob.* 7. 1682. In his laſt Sickneſs, which was long, he had appointed Mr. *Green*, one of the Curates there, to preach his Funeral Sermon on 1 *Tim.* 1. 16. *Howbeit, for this Cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering*: And to ſay nothing in his Commendation, but to give a large Account of his Repentance upon his Death-bed, *&c.* He was a taking popular Preacher, preaching often and almoſt to the laſt. When old, he could read the ſmalleſt Print without Spectacles.

Mr. *William Cook*, an aged, painful, faithful Miniſter of Jeſus Chriſt in *Cheſter*, finiſhed his Courſe with Joy, *July* 4. 1684. in the midſt of the cloudy and dark Day. [See Mr. *Baxter's* Character of him in his Life, Part 3. pag. 98.] And an honourable Account given of him by Mr. *Samuel Bold*, of *Steeple* in *Dorſetſhire*, in a large Preface to his Book of *Man's great Duty*]. He was eminent for great Induſtry, both in publick and private Work; great Self-denial, Mortification, and Contempt of the World, and a ſtrict Adherence to his Principles in all the Turns of the Times. [He was firſt Miniſter at *Wroxal* in *Warwickſhire*; there he publiſhed two Treatiſes againſt the *Anabaptiſts*. From thence he was by the Advice of the *London* Miniſters, removed to *Aſhby* in *Leiceſterſhire*, whence he was turn'd out for refuſing the Engagement, and afterward ſettled in *Cheſter*, where he was Miniſter of *Michael's* Church, till he was outed by the Act of Uniformity. He was an active Man for Sir *George Booth*, when he made that Attempt to bring in the King, in 1659. for which he was brought up a Priſoner to *London*, and continued long under Confinement in *Lambeth-houſe*; and had not the times turned had been tried for his Life. During the Uſurpation, his frequent Prayer was, That *God would pull down all uſurped Power, and reſtore the Baniſhed to their Right*. After he was ſilenced by the *Bartholomew* Act, he continued to his Death in a Paſtoral Relation to a Society of many worthy eminent Chriſtians in *Cheſter*; though during the Heat of the Five-mile Act, he was forced to withdraw to *Puddington* in *Wirral*, where (as in *Cheſter*, till King *Charles's* Indulgence) he conſtantly attended on the publick Miniſtry; and he himſelf preached in the Intervals. He would ſay ſometimes to his Friends, when he was in that Retirement, that he thought *what little Peace and Quietneſs there was in the World, God's People enjoyed it in their Corners*. Soon after he was ſilenced, he was committed to the common Goal of *Cheſter* for preaching in his own Houſe; by the Mayor, at the inſtigation of the then Biſhop *Hall*. He was very indefatigable in his

Miniſte-

Miniſterial Labours, in which he never ſought the Aſſiſtance of any other Miniſter; though while he had Liberty he conſtantly kept a publick Faſt in his Congregation every Month, as he did alſo a private Faſt in his own Cloſet and Family every Week. He uſually ſet apart one Afternoon every Week, to viſit the Families of his Congregation, and to catechiſe their Children and Servants, and diſcourſe with them perſonally about their Souls; his viſits were ſhort and edifying (and he managed them as one that was a great Husband of his Time) and he ſeldom or never parted without Prayer. He was not free to joyn in the *Common-Prayer*, and bore his Teſtimony againſt *Prelacy* and the *Ceremonies* with ſomething of Zeal; but his great *Piety*, *Integrity*, *Mortification*, and *Charity*, recommended him to the Reſpects even of many that differed from him. If any ask'd his Advice to any thing which might draw *Suffering* upon them, he would be very *tender*, and deſire them not to depend upon his Judgment; but ſince it was a *matter of Suffering*, to be fully *perſwaded in their own Minds*. He was a great Scholar, and a hard Student to the laſt, and was far from entangling himſelf in the Affairs of this Life, not knowing ought he had, ſave the Bread that he did eat. In Worldly Matters he was not very converſable, but in Diſcourſe of the things of God none more free and affable, or more ready to do Good. He lived and died a great Example of ſtrict and cloſe walking with God, and a Heavenly Converſation; and his Memory is very precious with many. He died in the Seventy third Year of his Age. When he lay on his Death-bed, an aged Friend of his asking him if he had not Comfort in Reflection upon his Labours in the Work of God, he preſently replied, *I have nothing to boaſt of.* He was buried in *Michael*'s Church in *Cheſter*; and though for ſome time before he died, ſuch was the Heat of the Perſecution, that he durſt not ſhew his Face in the City, yet many conſiderable Perſons were very forward to do him Honour at his Death.]

Mr. *Jonathan Roberts* of *Llanvair* in *Denbighſhire*, my dear and precious Friend, and a faithful Miniſter of Chriſt, died at Mr. *Titus Thomas*'s Houſe in *Weſt-Felton*, and was buried there *Sept.* 26. 1684. A true *Nathanael*, an *Iſraelite* indeed, for Plainneſs and Integrity; a ſilent Sufferer for his Nonconformity, for which he quitted a good Living in *Denbighſhire*. He was a learned Man, a Maſter of Arts of *Oxford*; he died with Comfort in his Nonconformity, and with Confidence of a return of Mercy in God's due time. The Summer before he died he had been at *Oxford*, *Cambridge* and *London*, where he heard and ſaw that which much confirm'd him in his Diſſent

Mr. *Zechariah Cawdrey*, Minister of *Bartomley* in *Cheshire*, a learned and godly Divine, was buried *December* 24. 1684. a Conformist, and formerly a great Sufferer for the King, but in his later times much maligned and reproached by some People for his Moderation towards Dissenters, for his Book of *Preparation for Martyrdom*, and for his Zeal in keeping up the Monthly Lectures at *Nantwich* and *Tarvin*. But he is gone to the World of Peace, and Love, and everlasting Praises.

Mr. *Titus Thomas*, Minister of the Independent Congregation in *Salop*, was buried at *Felton*, *Decemb.* 10. 1686. He was a worthy good Man, and not so strait laced as some others; we were Six Nonconformist Ministers there at the Funeral, and the Seventh dead in the midst of us, saying to us, *Therefore be ye also ready.*

Mr. *John Cartwright*, my worthy Friend and Brother, a faithful Minister of Jesus Christ, was buried at *Audlem* in *Cheshire*, *Feb.* 17. 168⅞ formerly Minister of *West-Kerby* in *Wirral*, afterwards Chaplain to the Pious Lady *Wilbraham* at *Woodbey*.

Mr. *Edward Gregg* of *Chester*, a worthy Gentleman, and my dear Friend, died *July* 9. 1689. of a Fever, in the midst of his Days. He was one that feared God above many, of a meek and quiet Spirit, and eminently active and useful in his Generation. The Lord is pulling our Earthen Props from under us, that we might lean upon, and trust in himself alone, and might learn to *cease from Man.*

Mr. *Daniel Benyon* of *Ash*, my dear Friend and Kinsman, died *June* 25. 1690. a very serious pious Gentleman, and an *Israelite* indeed, a true Lover, and ready Benefactor to all good Men, especially good Ministers. He told me a little before he died, God had made use of me (though most unworthy) as an Instrument of his Conversion; for which I bless his Holy Name. He had a long and lingering Sickness, which he bore with great Patience.

Mrs. *Crew* of *Utkinton* in *Cheshire*, an aged Servant of the Lord, was buried *July* 8. 1690. She kept her Integrity, and abounded in Works of Piety and Charity to the last, and finished well; to God be Praise.

Mrs. *Hunt* of *Shrewsbury*, the Relict of Colonel *Hunt*, another rare Pattern of zealous Piety, abounding Charity, and eminent Usefulness in her Place, finished her Course, *October* 23 1690. after two Days Sickness.

The

The Reverend, and Learned, and Holy Mr. *Richard Baxter*, died at *London*, *December* 8. 1691. aged Seventy six, and One Month; as much vilified by ſome, and magnified by others, as moſt Men that ever were; but it is a ſmall thing to be judged of Man's Day. He was buried at *Chriſt-Church*, *London*, with great Honour.

Mr. *John Wood*, my good Friend, died *September* 19. 1692. at *Mitton* in *Shropſhire*, aged about Seventy; he was ſometime Fellow of *Magdalen*-College in *Cambridge*, where he was outed for Nonconformity; a learned Man, but wanted the Faculty of Communicating; one that feared God, and walked in his Integrity to the laſt; had no certain Dwelling-place on Earth, but I truſt hath one in Heaven. *Hic tandem requieſcit.*

Mr. *Richard Steel*, my old and dear Friend, and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt, died at *London*, *November* 16. 1692. in the Sixty Fourth Year of his Age. A Man that had been greatly uſeful in his Generation, both in the Country and at *London*.

Mr. *Thomas Gilbert* died at *Oxford*, *July* 15. 1694. formerly Miniſter of *Edgmond* in *Shropſhire*, aged Eighty three, a learned good Man.

Luke Lloyd, Eſq; of the *Bryn* in *Hanmer* Pariſh, my aged worthy Friend, finiſhed his Courſe with Joy, *March* 31. 1695. being Lord's Day. He was in the Eighty ſeventh Year of his Age, and had been married almoſt Sixty nine Years to his pious Wife (of the ſame Age) who ſtill ſurvives him. He was the Glory of our little Congregation, the Top Branch in all reſpects of our ſmall Vine, and my Friend indeed.

[When he made his Will, under the Subſcription of his Name he wrote, *Job* 19. 25, 26, 27. On which Text of Scripture (*I know that my Redeemer liveth*, &c.) Mr. *Henry*, at the Requeſt of ſome of his Relations, preached a Sermon at the Licenſed Houſe near *Hanmer*, ſome time after his Funeral; in which Sermon, he bore a very honourable Teſtimony to that worthy Gentleman, who (as he ſaith) went to Heaven without a Blot, held faſt his Integrity, and was lively and zealous in the Chriſtian Profeſſion to the end of his Days. He was very exemplary for his Love to the Ordinances of God, and his Delight in attending on them, his living upon Chriſt for Strength and Righteouſneſs, his great Humility and condeſcending obliging Carriage in all his Converſe. He was a Man of great Courage and Reſolution; and yet in Prayer, Tender and Self-abaſing, to admiration,

tion, often melting into Tears in the Confeſſion of Sin; and his Charity and Moderation were known unto all Men.

He lived and died a Pattern of Piety, and Primitive Chriſtianity, and ſtill brought forth Fruit in Old Age; his Vigour, both of Body and Mind, being wonderfully preſerv'd to the laſt; and by the Grace of God he finiſhed well, and his Sun ſet under no Cloud. Such good Men are intended to be to us, as the Star that led the wiſe Men to Chriſt; and as far as they do ſo, we are to follow them. *Mark the perfect Man, and behold the upright, for the end of that Man is Peace.*

Mr. *Samuel Taylor*, an aged Miniſter of Jeſus Chriſt, and my true Friend and Fellow-Labourer, died at *Wem*, *June* 26. 1695. He was turned out from *Edſtaſton*-Chappel near *Wem*, by the Act of Uniformity; chuſing rather to beg his Bread than to wrong his Conſcience. He continued in *Wem* ever ſince, and preached there as his Strength and Liberty would permit. He had his Houſe burnt in the dreadful Fire that was there in 1676. and had a Child born that very Night. He was a Man of a very tender Spirit, humble and low in his own Eyes, of approved Integrity, and finiſhed well. [Mr. *Henry* preached his Funeral Sermon at *Wem*, on 2 *Cor.* 4. 7. *We have this Treaſure in Earthen Veſſels.*]

September 21. 1695. I heard of the Death of two holy, aged *Bartholomew-Witneſſes*, Mr. *Richard Mayo* of *London*, and Mr. *Henry Newcome* of *Mancheſter*, *Pſal.* 12. 1.

Mr. *Edward Lawrence* of *London*, my dear and worthy Friend, and a faithful Miniſter and Witneſs of the Lord Jeſus, died *November* --- 1695. about the Seventieth Year of his Age; born at *Moſton* in *Shropſhire*, of *Magdalen*-College in *Cambridge*, turned out from *Baſchurch* in *Shropſhire* by the Act of Uniformity, in 1662. was driven from *Whitchurch* by the violent Proſecution of the Conventicle Act, in 1670. when he removed to *London*, and there ſpent the reſt of his Days.

He had many Children, but great Affliction in ſome of them, which gave Occaſion to his Book entituled, *Parents Groans over their wicked Children.* [It is a very high but juſt Character, which Mr. *Vincent* hath given of him in his Sermon at his Funeral; of which let me take leave to add ſome few Inſtances that occur to us, which may be inſtructive, beſides thoſe which we have already mentioned occaſionally. At his Meals, he would often ſpeak of *uſing God's Creatures as his Witneſſes that he is good*; and we cannot conceive *how much good our God doth every Moment.* An Expreſſion of his great regard

gard to Juſtice, was that common Caution he gave his Children, *Tremble to borrow Two Pence*; and of his Meekneſs and Tenderneſs this, *Make no Man angry nor ſad.* He often ſaid, *I adore the Wiſdom of God that hath not ſeen meet to truſt me with Riches.* When he ſaw little Children playing in the Streets, he would often lift up his Heart in an ejaculatory Prayer to God for them, calling them *the Seed of the next Generation.* When his Friend choſe to ride the back way into Town, he pleaſantly check'd him, telling him, that his Heart hath been often refreſhed, when he hath looked out at the Windows and *ſeen a good Man go along the Streets.* He us'd to ſay, that *Cromwell* did more real Prejudice to Religion by his Hypocriſie, than King *Charles* the Second did, that never pretended to it. As alſo, that *he feared the Sins of the Land more than the* French.

A Friend of his in the Country, writing to him not long before he died, deſired his Thoughts concerning the Differences among the *London* Diſſenters, to which he returned this Anſwer: *I can ſay little concerning our Diviſions; which, when ſome Mens Judgments and Tempers are heal'd, will be alſo healed. But, when will that be? They that have moſt Holineſs are moſt Peaceable, and have moſt Comfort.*

M. S.

M. S.

PHILIPPUS HENRY, de Broad-Oak, in Comitatu Flint, A. M.
Sacri Minister Evangelii; Pastor olim Worthenburiensis;
In Aulâ Regiâ natus piis & honestis Parentibus;
Scholæ Westmonasterienſis, indèq; Ædis Christi Oxon.
Alumnus Regius:
Vir priscâ Pietate & verè Christianâ,
Judicio subacto & limato,
Memoriâ præstanti, magno & fœcundo Ingenio,
Eruditione perpolitâ, summo Animi Candore, Morum Venustate
Inprimis Spectabilis, & in Exemplum natus:
Cui Sacra semper sua fides aliorumque Fama:
Divini Numinis Cultor assiduus;
Divini Verbi Interpres exquisitissimus;
Aliorum Affectus movere non minùs pollens,
Quàm suis moderari:
Concionando pariter ac Vivendo palàm exhibens
Christi Legem & Exemplar Christum:
Prudens perituſque rerum; Lenis, Pacificus, Hospitalis,
Ad Pietatis omnia Charitatisque officia usque paratus;
Suis Jucundus; Omnibus Humanus;
Continuis Evangelii Laboribus succumbens Corpus,
Nec tantæ jam par ampliùs Animæ,
In Dormitorium hîc juxtà positum demisit,
Jun. 24°. Anno Dom. MDCXCVI, Ætatis LXV.

Viro opt. multùmque desiderato
mœrens posuit Gener ejus J. T. M. D.

FINIS.

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